



16 vol 15 ¹⁰⁰ *Sp*

1-10-0

Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....



Digitized by the Internet Archive
in 2015

THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

DECEMBER, 1816.

OPINIONS OF MODERN JEWS
ON SACRIFICES.

As the doctrines of the sacrifice and atonement of the Messiah form the corner stone of the Christian faith, they are necessarily among the leading points of our controversy with the unbelieving Jews. And as these important truths receive the most powerful support from the institutions of the Mosaic law, a considerable anxiety has been manifested by certain modern writers of that nation, to explain away those precepts of the Levitical dispensation, which enjoin the absolute necessity of sacrifices.

David Levi, in his Dissertations on the Prophecies,* maintains, that at the period of the future redemption all the sins of the people will have been expiated by the severe punishment executed upon them in the two captivities; and in this way Levi, in effect, would supersede the necessity of any

vicarious sacrifice for the sins of the Jews. Rabbi Crooll,† asserts that the confession of sin and repentance, are the only sacrifices which are now necessary for Israel. A pamphlet has also been published lately by Mr. Solomon Bennett, a Jew residing in the metropolis, entitled, *A Discourse on Sacrifices*, the object of which is to endeavour to refute the doctrine, that without the shedding of blood there is no remission of sin.

The first six pages of Mr. Bennett's pamphlet are occupied with general observations upon the sentiments of certain Christian divines, on the subject of sacrifices, through which it would not be easy to follow him, as his remarks are rather in the style of declamation than argument. In the seventh page Mr. Bennett professes, that it is his intention to meet the Christian advocates of the doctrine of sacrifices on their own ground, viz. the Bible itself; and we

* Vol. i. p. 232.

† Restoration of Israel, p. 64.

shall have occasion to examine afterwards in what manner he redeems this pledge. In the eighth page he lays down the three following propositions.

First, That the primitive institution of sacrifices was not at all invented for the remission of sins.

Secondly, That the shedding of animal blood, was not essential according to the Mosaic code for the remission of sin.

Thirdly, That the commandment of sacrifices in general, was not at all absolute, nor an essential point for human salvation; and therefore cannot be observed but as ceremonial, local, and temporal.

It is our intention to examine Mr. Bennett's positions at some length: but in doing so, we shall somewhat invert the order of his arrangement, and consider his second proposition before we offer any observations upon the first. The reason which induces us to do this is, that the principles of the patriarchal offerings may naturally be expected to receive much elucidation from the preceptive parts of the Mosaic institutions; and if it be proved from the scriptures, that the shedding of animal blood was necessary under the law, in all ordinary circumstances, for the remission of sin, then Mr. Bennett's first position will fall to the ground of itself.

Now it is not denied, that during the subsistence of the Levitical economy there were some cases, in which pardon was dispensed without animal

sacrifices, and thus in a certain very limited sense, though by no means in that which is intended by Mr. Bennett, it may be admitted that, the shedding of animal blood, was not always essential for the remission of sin. But in this concession there is nothing inconsistent with the Christian system: for it is nowhere said in the New Testament, that the shedding of animal blood could in itself procure pardon. On the contrary it is expressly affirmed, that "*It is not possible that the blood of bulls or of goats should take away sins.*" Heb. x. 4. The Christian doctrine is, that in conformity to the prediction of Isaiah, liii. 10. the Messiah was, in the fulness of time, to be made an **זֶבֶחַ**, or sin offering, for the transgressions of men, by dying for them upon the cross, and that his blood was from the beginning, the only efficient procuring cause of pardon and salvation, having had a retrospective effect even to the first entrance of sin into the world. Now we believe that the animal sacrifices, both Patriarchal and Levitical, derived all their virtue from their appointed relation to the offering of the Messiah, as its typical representatives. But as the legal sacrifices could be made only at the tabernacle or temple of the Lord, there were certain situations in which believers under the Mosaic economy were precluded from offering them. This was the case with Daniel and Ezekiel, and other Jews who were in

captivity at Babylon. These holy men were partakers of salvation without *animal sacrifices*, but certainly not without *a sacrifice*; for they were accepted of God only in consideration of the perfect $\square\text{ש}\text{א}$, or trespass offering, of the Messiah.

But having admitted these exceptions, we must in the next place observe, that Mr. Bennett's position, as a general proposition, is directly opposed to the whole tenour of the Mosaic revelation. We shall endeavour to shew the very reverse of it to be true, and that under all ordinary circumstances, the shedding of animal blood was essential, under the Levitical code, to the forgiveness of sin. In order to make out this, it will not be necessary to enter into any elaborate argument. One or two quotations from the Old Testament will establish the point, beyond contradiction, to every unprejudiced mind.

The first text which we shall select for this purpose is Levit. xvii. 11. *The life of the flesh is in the blood: and I have given it you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.* The exposition of these words in the Targum of Jonathan Ben Uzziel is as follows.* *For the substance of the life of*

all flesh is in the blood, and I have given it to you for a statute that ye shall present the blood for a sacrifice instead of the blood of your souls: for blood is the offering atoning for the sins of the soul.

If we mistake not, Rabbi Solomon Jarchi writes on the same text.* *For the life of the flesh of every creature adheres to the blood: therefore I have given it for an atonement for the life of man: let life be brought to atone for life.*

The above passage, were there no other, would be sufficient to refute Mr. Bennett's second proposition. For we cannot suppose God to have appointed that to be the atonement for the soul, which was in no way essential in order to atonement. To charge God with having acted in such a manner, would be imputing to him that which is unworthy of the infinite perfection of his nature. Now Mr. Bennett's position, that the shedding of blood was not essential for remission, when set against the foregoing passage of Leviticus, does in effect contain this charge against the Holy One of Israel, and therefore is not only contrary to the scriptures, but must be rejected with abhorrence as dishonourable to God. We shall, however, produce further evidence, for the same purpose, founded on the manner in which the Levitical

* ארום קיום נפש כל בישרא באדמא הוא
ואנא יהבתיה לכוך לגזירתא דתיתנון אדם
ניכסא על מדבחה משול למכפרא על אדם
נפשטכוך ארום אדם ניכסא הוא על חובי
נפשא מכפרא

* כי נפש הכשר של כל בריה בדם היא
תלויה ולפיכך נתתיו לכפר על נפש האדם
תכא נפש ויכפר על הנפש

law required that atonement should be made for individual offences. In Levit. iv. we find it written, that if a priest sinned through ignorance, he was to bring a young bullock as a sin offering, he was to lay his hand upon the bullock's head, and kill the bullock before the Lord. He was to sprinkle the blood seven times before the Lord; the fat of the bullock was to be burnt on the altar of burnt offering, and the body of the bullock was to be carried without the camp and burnt with fire. A similar offering is prescribed for a sin of ignorance committed by the whole congregation of Israel. Sins of ignorance committed by a ruler, or by one of the common people, are also required to be atoned for by blood.

Mr. Bennett indeed quotes Levit. v. 11—14. to shew that in certain cases atonement might be made without blood, by bringing the tenth part of an ephah of fine flour for a sin offering. This, however, was an exception only permitted to those, who were in such poor and abject circumstances, as to be unable to bring even so much as two young pigeons for a sin offering. And with respect to these particular cases, it deserves notice, that the blood of the two lambs offered every day on the altar of burnt offerings, the one in the morning the other in the evening, for the whole congregation of the children of Israel, made up for the imperfection of all the other daily offerings and atonements

of individuals; so that it may be affirmed that the poor person who offered the tenth part of an ephah of flour, was accepted in virtue of the blood of the morning and evening lamb.

We shall now proceed to quote some passages respecting the sacrifices which were offered on the great day of atonement. The high priest was commanded, on that solemn occasion, to offer a bullock for a sin offering, to make an atonement for himself and his house, and a goat as a sin offering for the congregation: and it is said, Levit. xvi. 14, *He shall take of the blood of the bullock and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat, and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, because of their transgressions. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself and his household, and for all*

the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel.

Now what, after reading the foregoing passages, are we to think of the proposition laid down by Mr. Bennett, that the shedding of animal blood was not essential, according to the Mosaic law, for the remission of sin? Is it not perfectly plain that the very reverse was the case; and that, in ordinary circumstances there was, without the shedding of animal blood, no remission of sin? Not only were the sins of the priests and the people purged with blood, but the tabernacle and altar were considered as having contracted uncleanness from the sins of the children of Israel, and they were commanded to be cleansed with blood on the day of atonement. In fact, the shedding of blood for the atonement of sin, pervaded every part of the temple ordinances. The service of every day began by shedding the blood of the morning lamb, and finished by again shedding the blood of the evening lamb. Doubtless also the ideas which presented themselves to the minds of all the devout worshippers of the people of Israel,

in the shedding of blood, were those of guilt contracted by them, and the atonement of that guilt by the blood of the sacrifice. Indeed, when, according to the precept of the law, the offerer brought the animal to be offered in sacrifice, it is said expressly, Levit. i. 4.* *And he shall lay his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him.* It is manifest that the animal offered was, in this action of the offerer, accepted as a substitute for him.

Let us now consider how Mr. Bennett has redeemed his pledge of meeting the Christian advocates for the doctrine of sacrifices on the ground of the scriptures. By a reference to his pamphlet,† it will be found that he brings forward no passages from the Old Testament in support of his second proposition, with the exception of the three following; 1st. Lev. ch. i. which relates to burnt offerings; 2dly. Levit. ii. 1—14. where meat offerings of flour and oil, &c. are authorized; 3rd, and lastly, Levit. v. 11—14. which we have already considered. Now of burnt offerings it may be affirmed, on the authority of the Targum of Jonathan, Levit. vi. 9. that they were appointed to atone for the thoughts of the hearts.‡ *This is the statute of the burnt offering which cometh*

* וספך ידו על ראש העולה ונרצה לו
לכפר עליו

† Discourse on Sacrifices, page 13.

‡ דא אירייתא דעלתא דאתיא למכפרא
הירחורי ליבא

for an atonement of the thoughts of the heart. Indeed from Levit. i. 4. above quoted, it is manifest that the burnt offering was a proper atonement, and accordingly, the blood of the animal slain for this purpose, was commanded to be sprinkled round about upon the altar (see Levit. i. 5). It follows, therefore, that the first of the passages referred to by Mr. Bennett to prove his second position, makes against his reasoning, and not in favour of it. With respect to the meat offerings, mentioned in Levit. ii. 1—14. it does not appear that they were to be brought for the purpose of atonement, or obtaining the remission of sin: they therefore have no connection with the point under discussion, and prove nothing in favour of Mr. Bennett's theory. And with regard to the third passage referred to by this Jewish writer, it has already been shewn, that the liberty therein given to bring the tenth part of an ephah of fine flour for a sin offering, was only an exception in favour of persons in extreme indigence.

Mr. Bennett has not thought it convenient to quote or comment upon any of the numerous texts in the Old Testament, which most strongly and directly oppose his own sentiments. How then is it possible that we should view him in the light of a sincere inquirer after divine truth, since he has in fact acted the part of a partial judge, who, in summing up the evidence for the jury, were to omit altogether

what was said by the witnesses on one side of the trial? We would humbly recommend it to those of the children of Israel who may read these remarks to distrust such guides as Mr. Bennett, and to search the scriptures for themselves. If they can be persuaded to do so, they will soon perceive the emptiness and dangerous tendency of the opinions of those modern Jewish writers, who wish to explain away, or to reject, that fundamental principle of the word of God, that *it is the blood which maketh atonement for the soul.*

We shall now revert to the first proposition of Mr. Bennett, wherein it is asserted that the primitive institution of sacrifices was not invented for the remission of sins. We must first observe, that this proposition contains in itself a contradiction of terms. By an institution of religion, we generally mean that which is appointed of God himself: but by an invention in religion, we intend to express those practices in the worship of God, which rest not upon any divine commandment, but are the result of human fancy or caprice. If, therefore, sacrifices were a primitive institution, they were certainly not invented by man; and, on the other hand, if they were invented, we hold it contradictory to affirm that they were a primitive institution.

In the reasoning of Mr. Bennett in support of this proposition, we have in vain looked for some colour at least of

scriptural evidence. But we find only loose assertions such as this; "The patriarchal sacrifices were neither absolute nor for remission of sins: they were all voluntary gifts and free donations, as tokens of gratitude and obedience towards the universal benefactor; nor had they any other than those liberal sentiments in view in bringing offerings to the deity." All this is very well as *assertion*, but surely it is not expected that we are to receive it as *evidence* or *argument*. It is entirely destitute of proof, and rests upon the authority of Mr. Solomon Bennett, who, however respectable he may be, does not, in our view, possess those requisites, which are necessary to give his opinions the stamp of truth, in opposition both to the scriptures and the most ancient authorities of the Jewish church.

If the sacrifices of the patriarchs were free donations as tokens of gratitude and obedience to God, then, we would ask, why there were no sacrifices in paradise, when man was in a state of innocence? Surely gratitude and obedience were then paid by him to his Creator, and tokens of that obedience were not wanting. Will Mr. Bennett then assert, that in paradise there were sacrifices? or if he does not choose to affirm that there were, how can he account for their institution when man fell into a state of guilt, unless they were intended to expiate his guilt; or, to speak with greater exactness, to prefigure and form as it were the connecting link

with that great expiation, which was in the fulness of time to be made in the person of the Messiah?

But we are not left to collect the principles which pervaded the sacrificial offerings of the patriarchs, from conjecture or general reasoning. The scriptures throw sufficient light on the subject to enable us to see, that, from the remotest period of time, blood was shed for the remission of sin. No sooner did Noah descend from the ark, after the deluge, than he *took of every clean beast and of every clean fowl, and offered burnt offerings on the altar.** Now if it be asked, what was the reason of this offering, we must revert to the authority of the Targum of Jonathan, on Levit. vi. 9. already quoted, which declares that burnt offerings come for an atonement of the thoughts of the heart, and to the words of the text in Levit. i. 4. *He shall put his hand upon the head of the burnt offering and it shall be accepted for him to make atonement for him.* Upon this double testimony we ground an undoubted inference, that the burnt offerings of Noah were brought to atone for sin. In confirmation of which conclusion we shall next quote the book of Job, i. 4. *And his sons went and feasted in their houses every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so when the days of their feasting were gone about,*

* Genesis viii. 20.

that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, *It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*

From the foregoing passage it appears, that the burnt offerings which were offered by Job for his sons, were intended to atone for the sins of their hearts: *It may be that my sons have sinned, and cursed God in their hearts.* The practice of this holy man, therefore, confirms in the most powerful manner, all that has been said above, in reference to the expiatory nature of the patriarchal offerings. We shall, however, produce another quotation from the same book, to show that sacrifices were actually commanded by God, as the means of obtaining the remission of sin. ch. xlii. 7. *And it was so, that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite, My wrath is kindled against thee and thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job.*

Now as we presume the modern Jews, will not deny the remote age of the book of Job, which is by most Jewish, as well as Christian writers, admitted to be even more ancient than Genesis, it must be allowed, that the constant practice of Job, and the express command of God to Eliphaz the Temanite, give new force to the whole of the preceding reasoning.

Having produced so much scriptural evidence upon the point in question, we deem it quite unnecessary to enter at much length upon the consideration of that part of Mr. Bennett's reasoning, wherein he endeavours, consistently with his theory that sacrifices were not necessary for the pardon of sin, to account for their introduction into the Levitical economy. According to Mr. Bennett, the system of sacrifices having spread over the whole surface of the habitable world, could not have been dispensed with, at the establishment of the commonwealth of Israel; because such a change would have given too great a shock to current prejudices. "The entire abolition (says Mr. B.) of the idolatrous practices then promulgated among mankind, and the change of the minds or customs of men from one extremity to another, might be violence done to the choice." The practice of sacrifices, which this Jewish writer evidently classes with these *idolatrous usages*. was therefore tolerated and reduced within narrower limits, and refined from its corruptions.

Such is the substance of the reasoning of Mr. Bennett, to account for the existence of that which pervades every part of the institutions of Mount Sinai. In answer to it we shall offer only two or three remarks. *First*, It is dishonourable to the divine author of the Levitical economy, inasmuch as it supposes God himself to have not only tolerated but enjoined that which is ranked among idolatrous practices. *Secondly*, It is entirely destitute of evidence, shall we say even of the shadow of evidence, and rests solely on the authority of Mr. Solomon Bennett. *Thirdly*, It is contrary to the whole letter and spirit of the Mosaic law, for the shedding of the blood of animals in sacrifice formed so fundamental a part of that law, that we find when the covenant was ratified at Sinai, burnt offerings and peace offerings were offered to the Lord; and it is added, Ex. xxiv. 8. *Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words.* Should it be here asserted by Mr. Bennett, that this blood was not for the purpose of atonement, but to borrow his own words "was merely ceremonial and circumstantial," we shall oppose to him the express testimonies of the Targums of Onkelos and Jonathan Ben Uzziel, the first of which is as follows.* *And Moses took*

the blood and sprinkled it upon the altar to make atonement for the people, and said, This is the blood of the covenant which the Lord hath made with you concerning all these words. As the other Targumist agrees with Onkelos, we deem it superfluous to quote his words.

Enough has probably been said to shew the futility of Mr. Bennett's two first positions. We shall now therefore pass on to his third, viz. "That the command of sacrifices in general, was not at all absolute, nor an essential point for human salvation, and therefore cannot be observed, but as ceremonial, local, and temporal." To prove this point, Mr. Bennett reasons as follows. "If we examine the prophetic books at large, we shall find, that they all confirm what I have advanced, viz. that the *whole system* of sacrifices, were neither essential to salvation, nor absolute commandments. Thus we read, *And Samuel said, Hath God as great delight in burnt offerings and sacrifices, as in obeying the word of the Lord? Behold, to obey is preferable to offering sacrifices, and to hearken is more acceptable than the fat of rams.* (1 Sam. xv. 22.) To the same effect, Mr. Bennett quotes various other texts, from the writings of David and the prophets, the strongest of which is perhaps in Jer. vii. 22, 23. *For I spake not to your fathers, nor did I command them in the day I brought them out of the land of Egypt, concerning burnt offerings and sacrifices;*

* ונסים משה יתדמא ורוק על-מדבחה לכבדא על עמא ואמר הו דמא-דקימא גזר " עמכין עלבל פתגמא האילין

but this I commanded them, saying, Obey my voice, and I will be your God.

Now in answer to the above reasoning we observe, that it has already been admitted, that animal sacrifices, *in themselves*, could not atone for sin, and that they derived all their efficacy from their appointed relation to the great offering of the Messiah. But there was in the wicked, the carnal and worldly minded of the people of Israel, a constant propensity to lose sight of the spirituality of the divine commandments, and to substitute sacrifices, in the room of obedience to the moral law. In other words, they conceived that they might slay the innocent, and rob, and commit adultery, and practise every other abomination which entered into their hearts, and atone for all by costly sacrifices and offerings. That this is not, by any means, an overstrained statement, may be made out from the first chapter of the prophecies of Isaiah, and the seventh of Jeremiah, and various other parts of the prophetic writings.

When the institution of sacrifices was thus perverted from its original purposes, which were inseparably connected with the moral purification of the offerer. When the sacrifices of the law were substituted for that holiness which is the end of the law, and so were made the means of subverting the commandment itself; the prophets were instructed by the Holy Spirit, to

recall the people to the practice of holiness, and to show them the utter inefficacy of sacrifices, if unaccompanied with true repentance for past sins, and obedience to the precepts of the moral law. In proportion also to the near approach of that blessed period, when the Messiah was in his own person to offer up the great sacrifice for sin of which the Levitical offerings were only faint and imperfect shadows, the minds of the prophets seem, as it were to have caught a glimpse of the day that was approaching. *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.* 1 Pet. i. 10, 11.

No wonder if, under the impressions made upon their minds by the view of this glory, they expressed themselves rather in disparaging terms of those shadows of the night with which they were surrounded! When, for example, Isaiah saw, in the spirit of prophecy, that righteous servant of God, whose soul was to be made **זשן**,* a trespass offering, it was impossible for him any longer to consider the sacrifices of the Levitical law but as beggarly elements, when compared with the substantial glo-

* Isaiah liii. 10.

ries of the evangelical dispensation.

To the above two causes may be traced all the expressions in the prophetic writings, which have been collected by Mr. Solomon Bennett to prove his third proposition. Still, however, it cannot be pretended, that the prophets ever taught the people, that they were at liberty to omit the sacrifices ordained in the law, or that they sanctioned such an omission by their own example. Not only so, but those kings of Israel, who were held up as patterns of eminent piety, were zealous in offering up the appointed sacrifices to the Lord, as may be gathered from the conduct of David, 2 Sam. vi. 17. of Solomon in his early days, 1 Kings viii. 62—64. and Josiah, 2 Chron. xxxv. 7—9.

One affecting circumstance is also related in the history of David, which is sufficient to disprove the whole reasoning of Mr. Bennett under his third proposition. David having been tempted to sin against the Lord, in the matter of numbering the people of Israel and Judah; *the Lord sent a pestilence upon Israel from the morning, even to the time appointed, and there died of the people, from Dan even to Beersheba, seventy thousand men.* Upon this melancholy occasion, David, having been commanded to do so by the mouth of the prophet Gad, built an altar to the Lord, on the threshing floor of Araunah the Jebusite,

and offered burnt offerings, and peace offerings; so the Lord was intreated for the land, and the plague was stayed from Israel, 2 Sam. xxiv. 15—25.

Now it seems manifest, that these burnt offerings were appointed by the Lord himself, to be the means of atonement and pardon; and consequently of staying the plague, which had been inflicted on the people, for the sin of David.

It is indeed true, that there are some passages in the Psalms, wherein David seems so to express himself, as if he set no high value, on the institution of sacrifices. Thus in Psalm li. 16. he says, *Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offerings.* But if we regard David as an inspired person, we ought to interpret his language by his own conduct, and we shall see, that when he says, God desireth not sacrifices, and takes not delight in burnt offerings, he means those sacrifices which the carnal Israelites vainly and impiously imagined would be accepted, in the room of true repentance and amendment of life; and he thus shews, that sacrifices are of no avail, unless accompanied with a contrite and broken heart.

What David Kimchi remarks on this passage, is also deserving of notice. He observes, that offerings were appointed for sins of ignorance, but not for presumptuous offences. The true reason of this appears to be, that no provision was made in the old economy, for

the pardon of presumptuous sin; and it is probable that the Holy Spirit intended in this way to signify to the people of Israel, the utter insufficiency of all animal sacrifices, in themselves, to purge away sin;—a doctrine which, as we have already observed, is in the most express manner taught in the New Testament.

But though we strenuously maintain, that animal sacrifices had no intrinsic efficacy, but derived all their virtue from their appointed relation to the offering of the Messiah, we cannot assent to the inferences which Mr. Bennett would draw from the passages of the prophetic writings to which he has referred on this subject. The first of these inferences is, “that the commandment of sacrifices could not have been absolute.” Now with the limitations we have already expressed, in considering his first proposition, the various texts which have been quoted from the Old Testament prove, that sacrifices were absolutely required of the people of Israel. Blood was the appointed offering on the altar to make atonement for sin, and it follows of course, that under all ordinary circumstances, there was, without shedding of animal blood, no remission. It is next asserted by Mr. Bennett, that sacrifices were merely ceremonial, local, and temporal. Now every ceremony of divine institution must have some signification; and if the Levitical sacrifices were ceremonial, seeing that

they pervaded every part of that dispensation, certainly they must have had a very important meaning: for it were utterly derogatory to all just conceptions of the divine wisdom, to suppose that such minute instructions should be given, about that which had not an important meaning. If their end was to point out the great **זָבַח**, trespass offering, to be made by the death of the Messiah, then, in this sense of the word, we agree that they were merely ceremonial. But if by affirming that they were ceremonial, it is intended that they were without any certain or important signification, we utterly deny it, and demand of Mr. Bennett the proof of an assertion, so dishonourable to the divine author of the Mosaic economy.

That the sacrifices of the law were local, i. e. confined to the tabernacle and temple, is undeniable. But it does not hence follow that their efficacy was restricted to the place where they were offered. The whole people of Israel however, widely scattered over the land and over the world, had an interest in the services of the temple, to which they were wont to turn their faces in prayer. It is also granted, that the sacrifices of the law were temporal; as already said, they were but shadows of that glorious reality, to be accomplished by the Messiah in his own person. But it necessarily follows, that if, as asserted by Mr. Bennett, and willingly ad-

mitted by us, the sacrifices of the Levitical dispensation were temporal, then that dispensation itself was to have an end; for if the sacrifices which form so conspicuous a part of it be done away, the whole frame of the covenant of Sinai, which was ratified with the blood of animals slain in sacrifice, must also be removed to make way for something more perfect. The annulling of that which ratifies the covenant, necessarily unlooses the covenant itself.

We confirm this conclusion, by the express testimony of the prophet Jeremiah. *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people.*

That this new covenant will also, like the former one, be ratified by blood, is manifest from the declaration of the Lord, in Zech. ix. 11.* *As for thee, also by the blood of thy covenant, I have sent forth thy prisoners*

out of the pit, wherein is no water. It is acknowledged by the Jews themselves, that the passage, of which the foregoing words form a part, relates to the Messiah, and consequently the covenant here mentioned, must be the new covenant to be established in the days of the Messiah, and the blood of this covenant is necessarily different from that, by which the dispensation of Sinai was ratified.

In exact conformity to this conclusion, we find, in the 53d chapter of the prophecies of Isaiah, a full description of that most perfect sacrifice, or אֲשַׁם, trespass offering, to be consummated by the Messiah in his own person, when he poured out his soul unto death,* ver. 12. We hence gather, that the blood shed by the Messiah upon the cross, is the ratifying seal of the new covenant; and to this sacrifice we would direct the attention of Mr. Bennett, requesting him to compare the whole description contained in the foregoing chapter of Isaiah, with all that is testified in the New Testament concerning Jesus of Nazareth.

We are not without fears, that what we have now written, is likely to be received with the scoff of unbelief, by some among the children of Israel. But we are not discouraged by this apprehension. It still is our duty calmly to reason with the Jews, from their own scriptures, and to point out to them the above wonderful prophecy

* גם-אֵת כְּדָם בְּרִיתְךָ שִׁלַּחְתִּי אֲסִירֶיךָ
מִכּוּר אֵין מִים כּו

* הערה למות נפשו

of the sufferings and death of that person, who in Isa. ix. 6. is predicted as *a child born, and a Son given, whose name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace.* We know, that though many of the children of Judah continue to mock at the doctrine of the cross, there are some, and we believe an increasing number of them, who are secretly convinced that Jesus of Nazareth is indeed the Messiah. Even, perhaps, while we are writing these lines, the hearts of many Israelites are struggling with that fear of their families and relations, which is the great hindrance to their openly confessing the name of the Lord Jesus. We would remind such persons, on the one hand, of the awful declaration of Jesus,* *For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.* Luke ix. 26. But we would much rather beseech them, on the other hand, to consider, how bright are the crowns of righteousness, that await those of the children of Israel, who shall lead the way to their brethren, in their return to the Lord Messiah, which every thing seems to show to be near at hand.

To those of the Jews who thus conduct their brethren on the road to glory, shall belong the promise contained in the last clause of the following passage of the prophet Daniel, chap. xii. 3.* *They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.* We shall for the present take our leave of Mr. Bennett, by expressing our most sincere wish that he may at last be found among this happy number; but a regard to the truth of scripture, as well as to the interests of his soul, obliges us to add, that we apprehend he has much to unlearn, and much to learn, before he can be on the road to that glory.

ON THE CHINESE JEWS.

To the Editors of the *Jewish Expositor.*

Gentlemen,

AFTER I had sent you the communication on the Chinese Jews, inserted in your number for March and April, I procured a copy of the interesting work, entitled *Lettres édifiantes et curieuses écrites des missions étrangères*, referred to by Gabriel Brotier. On a comparison of Brotier's Memoir with the accounts of the Chinese Jews contained in this publication of the Jesuits, I have discovered several interesting particulars concerning them in this latter work, which have been alto-

* כי איש איש אשר יבוש ממני ומדברי
בן-אדם יבוש ממנו בבאו בכבודו ובכבוד
אביו ומלאכיו הקדושים

* והמשכילים יזהירו כזהר הרקיע ומצדקי
הרבים ככוכבים לעולם ועד

gether omitted or only slightly noticed by the former writer. I have therefore carefully collated the two works; and have translated, and now send for publication in the Jewish Expositor, such parts of the *Lettres edifiantes et curieuses*, as relate to these Jews of China, and have not been republished by the learned Brotier. Your readers will find the volume and the page distinctly noticed, from which each particular paragraph is extracted, so that they may refer to the original work without difficulty. The edition which I have used is the one published at Toulouse, A. D. 1810, in which the letters are placed in a different arrangement, from the one which was adopted in the former edition.

I am, &c.

JOHN NOBLE COLEMAN.

*THE news of a synagogue of Jews, established for many ages in China was most interesting to the learned of Europe. They flattered themselves that they should be able to find there a text of the sacred scriptures, which would serve to clear up their difficulties, and terminate their disputes. But father Ricci, who made this happy discovery, was not able to draw from it those advantages, which he had desired. Confined to the city of Pekin by the duties of his mission, he could not undertake a journey to Cai-fong-fou,

the capital of Honan, which is distant therefrom about two hundred leagues. He contented himself with interrogating a young Jew of this synagogue, whom he met at Pekin. He learnt from him, that at Cai-fong-fou, there were ten or twelve families of Israelites; that they had come thither to rear again their synagogue; and that they had preserved, with the greatest care, for five or six hundred years, a very ancient copy of the Pentateuch. Father Ricci immediately shewed to him a Hebrew Bible. The young Jew recognized the character, but could not read it, because he had devoted himself solely to the study of Chinese books, from the time that he aspired to the degree of a scholar (*au degré de Lettré.*)

*The weighty occupations of Father Ricci did not permit him to add to his discovery. It was not till after the lapse of three or four years that he obtained the opportunity of sending thither a Chinese Jesuit, with full instructions to investigate what he had learnt from the Jewish youth. He charged him with a Chinese letter, addressed to the chief of the synagogue. In this letter Father Ricci signified to him, that, besides the books of the Old Testament, he was in possession of all those of the New, which testified, that the Messiah whom they were expecting, was already come. As soon as the

* *Lettres edifiantes et curieuses*, tom. xxiv. p. 46.

* *Lettres edifiantes et curieuses*, tom. xxiv. p. 47.

chief of the synagogue had read the part of the letter, which related to the coming of the Messiah, he made a pause, and said, it was not true, as they did not expect him in less than* ten thousand years. But he intreated father Ricci, whose fame had apprized him of his great talents, to come to Cai-fong-fou, that he might have the pleasure of surrendering to him the care of the synagogue, provided he would abstain from the meats forbidden to the Jews. The great age of this chief, and the ignorance of his successor, determined him to make these offers to Father Ricci. The circumstance was favourable for obtaining information of their Pentateuch. The chief readily consented to give them the be-

ginning and end of every section. They were found perfectly conformable to the Hebrew Bible of Plautin, except that in the Chinese copy there were no vowel points.

In 1613, Father Aleni, who, on account of his profound knowledge and great wisdom, was called by the Chinese themselves,* the Confucius of Europe, was commanded by his superiors to undertake a journey to Cai-fong-fou, for the purpose of increasing this discovery. He was the fittest man in the world to have succeeded in it. He was well skilled in Hebrew. But times were changed. The old chief was dead. The Jews with readiness shewed to Father Aleni their synagogue, but he never could prevail on them to shew him their books. They would not even so much as withdraw the curtains which concealed them.

Such were the feeble beginnings of this discovery, which fathers Frigaut and Semedo, and other Missionaries, have transmitted to us. The learned have often spoken of them, sometimes very incorrectly, and have always expressed a desire for further information.

The residence afterwards established by the Jesuits at Cai-fong-fou, excited fresh expectations. Nevertheless fathers Rodriguez and Figueredo wished in vain to profit by this advantage. Father Gozani was the first person, who obtained

* We must consider that the Jews of China possess only a few verses of the first chapter of Daniel, and cannot consequently compute *his prophetical weeks*. They possess also only fragments of seven of the minor prophets; and have altogether lost the remaining five. Besides this, nothing of Ezekiel remains to them, and their copies of Isaiah and Jeremiah are very imperfect. See pages 138 and 139, of the Jewish Expositor for April. The Jews of China, are not therefore yet justly subject to the same severe censures as the Jews of Europe. The Jews of Europe possess all the prophecies, but will not believe them. The Jews of China on the contrary are destitute of the most important prophecies. And how shall they believe in him, of whom they have not heard? The Jews of Europe believe not Moses and the prophets; and Christ hath informed us, that upon the same principle, they would not believe though one rose from the dead. The Jews of China possess not all the prophets, and it is our duty to send to them these prophets, and above all, the gospel of him, who is higher than the angels, and the brightness of his father's glory, and the express image of his person.

+ Lettres edificantes et curieuses, tom. xxiv. p. 48.

any success. Having an easy access, he took a copy of the inscriptions in the synagogue, which are written on large tablets of marble, and sent it to Rome. These Jews informed him, that there was a Bible at Pekin, in the temple, where were kept the kings, or* canonical books of strangers. The French and Portuguese Jesuits obtained permission from the Emperor, to enter the temple and examine the books. Father Parennin was present. Nothing of the kind was found. Father Bouvet said, that they saw some Syriac letters, and had every reason to believe, that the master of the Pagoda gave bad information to the Jesuits, in the course of their search. It would now be very difficult to obtain admission into this library; and every attempt hitherto made by father Gaubil, has been unsuccessful. He never could understand what these Hebrew and Syriac books were. In the interim, a Tartar Christian, to whom he had lent his Hebrew Bible, assured him also, that he had seen books written in the same character; but he could not tell him, what these books were, nor what might be their antiquity. He only declared to him, that it was a thora, that is to say, a book of the law.

Whilst the Jesuits were making these fruitless researches at Pekin, the Jews, less reserved than the Chinese, gave voluntary information of their diffe-

rent customs to father Gozani; and by the beginning of the century, he was enabled to publish an account as circumstantial as could have been expected from one, who was not acquainted with the Hebrew language. This account is published in the eighteenth volume of this work.

The letter of father John Paul Gozani, a Missionary of the Society of Jesuits, to father Joseph Suarez, of the same Society. Translated from the Portuguese.

At Cai-fong-fou, capital of the Province of Honan in China, November 5, 1704.

* * * * *

*As to what regards those who are here called Tiao-kin-kiao, two years ago I was going to visit them, under the expectation that they were Jews, and† with a view of finding among them the Old Testament. But as I have no knowledge of the Hebrew language, and met with great difficulties, I abandoned this enterprise for fear I should not succeed in it. Nevertheless as you remarked to me that I should oblige you by obtaining information concerning these people, I have obeyed your orders, and have executed them with all the care and precision of which I was able.

I immediately made them protestations of friendship, to which they readily replied, and had the civility to come to see

* Ibid. tom. xxiv. p. 49.

* Ibid. tom. xviii. p. 27.

† Ibid. tom. xviii. p. 28.

me. I returned their visit in their Li-pai-sou, that is, in their synagogue, where they were all assembled, and where I held with them long conversations. I saw their inscriptions, some of which are in Chinese, and the rest in their own language. They shewed me their kims, or their books of religion, and permitted me to enter even into the* most secret place of their synagogue, where they themselves are not permitted to enter. This is a place reserved for their Cham-kiao, or chief of the synagogue, who never enters there unless with profound respect.

†They told me that their ancestors came from a kingdom of the West, called the kingdom Juda, which Joshua conquered after having departed from Egypt, and passed the Red Sea and the desert; that the number of Jews who came out of Egypt was about sixty vans, that is to say, about six hundred thousand men.

‡They assured me, that their alphabet had twenty-seven letters, but that they commonly only made use of twenty-two.

* The holy of holies.

† Lettres edifiantes et curieuses, tom. xviii. p. 36.

‡ When father Gozani said that the Hebrews have twenty seven letters, he has doubtless comprized in that number the five final letters, of which St. Jerom speaks, and which are not properly different characters, but a different manner of writing certain characters, by lengthening the strokes at the end of words, instead of curving them, as is done at the beginning and middle of words, except the □ which is entirely close. Lettres edifiantes et curieuses, tom. xviii. pp. 44, 45.

Which accords with the declaration of St. Jerom, that the Hebrews have twenty-two letters, of which five are double.

*When they read the Bible in their synagogue, they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered, and who thus published the decalogue and the law of God to his people. †They read a section every sabbath day. Thus the Jews of China as the Jews of Europe read all the law in the course of the year. He who reads, places the ta-king on the chair of Moses. He has his face covered with a very thin cotton veil. At his side is a prompter, and some paces below a moula to correct the prompter should he err.

‡They spoke to me respecting paradise and hell in a very foolish manner. There is every appearance that what they said was drawn from the Talmud.

I spoke to them of the Messiah, promised in the scriptures. They were very much surprised at what I said to them; and when I informed them that his name was Jesus, they replied to me, that mention was made in their Bible of a holy man named Jesus, who was the son of Sirach; but that they knew not the Jesus of whom I spake unto them.

§It is certain that their

* Lettres edifiantes et curieuses, tom. xviii. p. 37.

† Ibid. tom. xxiv. p. 54.

‡ Ibid. tom. xviii. p. 37.

§ Ibid. tom. xviii. p. 38.

learned men (lettres) pay to Confucius, in the chapel of that philosopher, the same honours as the Gentile Chinese are accustomed to render to him, as I have already said.

It is certain, as you may see with your own eyes in their ancient inscriptions which I send to you, and as they themselves have uniformly told me, that they honour their dead, in the *Tsu-tam*, or the chapel of their ancestors, with the same ceremonies which are practised in China, but without tablets, which they never use, because they are forbidden to have images and such like imitations.

REMARKS ON THE LETTER OF
FATHER GOZANI.

The synagogue of which father Gozani speaks, is very different from those which we see in Europe, as it rather resembles a temple than a common synagogue of the Jews. In fact, in the synagogue of China, the sacred place, into which no one but the high priest is permitted to enter, very naturally points out to us the *sancta sanctorum*, where was the ark of the covenant, the rods of Moses and Aaron, &c. The space which is separated from it, represents the place where the priests and Levites assembled in the temple of Jerusalem, and where the sacrifices were slain. Lastly, the court, which is at the entry, where the people pray, and where they assist at all the ce-

remories of religion, resembles what was formerly called the court of Israel: *atrium Israelis*.

*We ought not to be astonished that the Jews of China turn themselves to the West, when they pray, whereas our Jews face the East. The reason of this difference is, that it is a very ancient custom among the Jews to turn themselves towards Jerusalem when they pray. Of this we may see a remarkable example in Daniel, chapter vi. verse 10. Now Jerusalem is situated to the east of Europe and to the west of China. Besides it is certain that the temple of Jerusalem was so arranged, that when the Israelites prayed, they faced the west, and the Jews of China perhaps follow this custom.

†This additional intelligence excited the attention of the learned. Father Etienne Souchiet, who was then meditating a great commentary upon the scriptures, resembling the *Critici Sacri*, was the most anxious to press forward this discovery. Whatever I shall detail in this memoir, will be drawn from the letters, which fathers Gozani, Domenge, and Gaubil, wrote to him upon this subject.

‡The ta-kings of Bethel are written in round characters without points. The form of the letters much resembles the old editions of the Hebrew Bible printed in Germany.

* *Ibid.* tom. xviii. p. 39.

* *Ibid.* tom. xviii. p. 41.

† *Ibid.* tom. xxiv. p. 49.

‡ *Ibid.* tom. xxiv. p. 55.

*The ta-kings of the repositories have all the vowel points. The form of the letters bears a great resemblance to Athias's Bible, printed at Amsterdam in 1705, they are however more beautiful, larger, and blacker.

†They pass one whole day in their synagogue weeping and moaning. They never intermarry with strangers.

‡Father Gaubil believed he had a favourable opportunity of ascertaining their explanation of the word Shiloh, so celebrated in the prophecy of Jacob. He was the more curious to know their opinions of this word, as a very singular adventure had heretofore occurred to him on this subject. Being one day at Hankeon, a considerable port of Hon-quang, where father Couteux was residing, he learned that this father had in his house a very learned Chinese, who had a singular talent for deciphering ancient letters. Being persuaded, that the letters of the word Shiloh were anciently hieroglyphics, he asked this Chinese, who was not at all acquainted with Hebrew, to deliver his sentiments of Shiloh, which he wrote in the Chinese manner, one letter under another. As soon as the Chinese beheld the characters, he said, that the first signified *Most High*, the second *Lord*, the third *One*, and the fourth

Man.* He added, that in China they gave this name to him whom they called Ching-gin, that is to say, the holy man.† The surprise of father Couteux and of father Jacques, who were present with father Gaubil, was very great. The explanation of the Jews was not less surprising, for father Gaubil having questioned them on this head, they immediately became silent. He began to explain to them what the fathers and doctors understand by this term. A young Jew, with great civility, then requested permission to speak; and he said, that one of his great uncles, who had been dead some time, assured him that in that word there was something divine; that the schin signified *great*; the yod *a*, the lamed *descendant*, the he *man*; that this word was to designate in a very singular manner the Saviour God, who hath descended from heaven to earth. The young Jew added, that he knew nothing more about it. He had a great partiality for father Gaubil; he followed him; he asked his name, and place of abode, and assured him, that he should often enquire concerning his welfare.

But before he left the synagogue, father Gaubil requested

The Word	Explanation of the Chinese.	Explanation of the Jew.
SILOH.		
ש	Most High	Great
י	Lord	A
ה	A	Descendant
ן	Man.	Man.

† Lettres edifiantes et curieuses, tom. xxiv. p. 73.

* Lettres edifiantes et curieuses, tom. xxiv. p. 66.

† Ibid. tom. xxiv. p. 65.

‡ Ibid. tom. xxiv. p. 72.

permission to see their books; and the Tchang-kiao, or chief of the synagogue consented thereto. Besides the books, of which I have already spoken, they shewed to him one, which they had hitherto concealed from the Missionaries, and which fixed the whole attention of father Gaubil by its singularity. It was the remnant of a Pentateuch, which appeared to have suffered much injury from water. It was written upon rolls of an extraordinary paper. Its characters were large, clear, and of an* intermediate form between the Hebrew print of the Antwerp Bible, and that which appears in the Hebrew and Chaldee grammar, printed at Wirtemberg, A. D. 1531. There was nothing beneath the letters, but above them there were accents and such points, said father Gaubil, as I never beheld in any other manuscript. He questioned the Tchang-kiao concerning this manuscript, which in his judgment had all the appearance of antiquity. This is the intelligence he obtained. During the reign of the Emperor Van-lie the synagogue was burnt, and all their books were a second time destroyed; but some Jews from Si-yu arriving at this critical juncture, they obtained from them a Bible with other books. This Pentateuch is the only one of these books, which they have preserved in its original state: they possess only copies of the others, whose originals

have been lost in lapse of time. Father Gaubil offered a considerable sum for this Pentateuch, but his proposal was refused. Nevertheless he agreed to give a certain price for a copy of it, which they promised to him.

LECTURE TO CHRISTIANS ON JEWISH SUBJECTS.

We have much pleasure in laying before our readers, the following Lecture on Jewish Subjects; it may be considered as the first of a series, which by the kind permission of the authors we hope to introduce into our work.

THE STUDY OF THE PROPHECIES RELATIVE TO THE JEWS, IN CONNECTION WITH PASSING EVENTS, RECOMMENDED TO CHRISTIANS.

Ps. cvii. 43. *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*

THIS beautiful ode is entitled by Bishop Horsley, in his posthumous work on the Psalms, *A thanksgiving for the final restoration from the dispersion*, meaning that of the Jews at a time yet future. They have been dispersed among the nations of the earth, and though thus dispersed yet miraculously preserved a distinct people for more than seventeen centuries. Though persecuted they are not finally forsaken, though cast down from their former state, they are not destroyed.

It would take up too much of our time, and lead me astray

* Ibid. tom. xxiv. p. 74.

from the object which I have in view. were I to point out the application of the whole of the beautiful imagery which the prophet has employed to the subject which he meant to illustrate. I shall therefore confine myself to the last part of it, after stating, from the same author whom I have already quoted, that "this Psalm consists of five principal parts; and that each seems composed of an air for a single voice, an antiphony for the semichoruses, and a full chorus."

That the language of the latter part of the Psalm is prophetic, needs no proof. The object of the Holy Ghost is not to adduce instances of God's almighty power in converting a fruitful land into a desert, or a desert into a fruitful land. His object is of higher importance. The images are used prophetically, and relate to the destinies of the church of God. Similar imagery is employed by the evangelic prophet in reference to the same subject, *Is. xxxii.*

13. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. The Gentile world, previously a wilderness, would be watered

and cultivated and become a fruitful field; and the carnal œconomy of the Jewish church, hitherto a fruitful field, would become a wilderness.

The language of the Psalm before us is, I say, prophetic. It is to be explained in an allegorical sense. It is true indeed in a literal and historical sense. The facts asserted, *ver. 33—41.* have often taken place. Instances occur in scripture, without having recourse to profane history. The plain of Sodom, once fertile as the garden of the Lord, is now devoted to sterility. The site of ancient Babylon is a mere marsh. But Palestine affords the most remarkable instance. The land of milk and honey is now so barren as scarcely to afford sustenance to its thinly scattered population; and thence the infidel derives a sophistical argument against the truth of scripture, by asserting the impossibility of its having maintained, at a former period, the immense population which the scripture assigns to it.

The changes which are described in the subsequent verses, and assigned to the providence of God, have also been in their literal sense common in every age of the world. Nations, families, and individuals have experienced them. The rise, prosperity, and decay of nations, their political death, and the rise of other nations from their ruin, like that of the fabled phœnix, from the ashes of its parent, are events which fill the page of history. And that these events have sin for their

meritorious cause, and the providence of God for their efficient cause, is plain to all who acknowledge the Bible to have been written by divine inspiration. In families the same revolutions take place; and similar occurrences are observable in the lives of individuals. God only is unchangeable. Heb. i. 10—12.

Thus the language of the Psalm is capable of illustration from the general doctrine of providence. But we are to consider it as prophetic. And taking it for granted that it is so, we shall endeavour to follow the chronological order of events therein predicted.

The ancient Jewish church, in regard to spiritual privileges, was like a well watered garden. It was a fruitful land, surrounded on every side by moral deserts. Cultivated by divinely inspired labourers, and watered by the spiritual dew of heaven, it was as the garden of the Lord, even as Eden. For many centuries it continued, like the country it inhabited, to be highly favoured. But for the wickedness of them that dwelt therein, the measure of which was filled up by the rejection and crucifixion of their Messiah, it is now converted into a wilderness, barren of all good. Where is now the benediction of heaven, which formerly rested on it? where its fruitfulness in faith and holiness? The curse of God lies clearly and heavily upon it.

When the Gentiles became the church of God, the wilder-

ness was converted into a fruitful field. Those spiritual privileges and blessings, which the Jews had forfeited, were conferred on us. This change is often the subject of prophecy, and is spoken of under the same image which is employed in our text; see Is. xxxii. 13, &c. xxxv. 1, 2. xliv. 3, &c. xlv. 8. lv. 10, 11.

The following verses of the Psalm, (39 and 40,) describe the declensions of the Ethnico-Christian church. That such a declension has taken place needs no proof. In its eastern branch it has been despoiled by Arianism. Where now are the once flourishing churches of Asia? In its western branch it has been corrupted by popery. In the protestant church also, many and grievous have been the declensions from the purity of the primitive faith.

The 41st verse describes the final restoration, in which the Jews will have so large a share. The 42d adverts to the joyful consequences of this event to the righteous; and the conviction which it will force upon gainsayers; and the Psalm concludes with the solemn admonition of our text, *Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.*

From these words we shall consider,

I. *The duty of studying the prophetic scriptures, which relate to the final restoration and conversion of the Jews.*

II. *Point out some encou-*

ragements which appear, among the signs of the times, to the prosecution of this study.

I. A large proportion of scripture history and prophecy relates to the Jewish people. Their history and ritual occupy the greatest part of the Old Testament narrative: and their destinies, prophetically described, are interwoven with all the prophetic notices of the coming of Christ in the flesh, of his sufferings, death, and resurrection, and of the formation of his church in the world: and finally, their restoration forms a principal feature in the prophetic views presented to us in the millennial state. For 2000 years they were the depositories of divine revelation, they were the appointed channel through which the gospel was to flow to us; and from the stock of Abraham, the tribe of Judah, the family of David, *he* descended who is over all, God blessed for evermore. And when the general call of the Gentiles is to take effect, we are led to suppose that it will be issued as at first by Jewish missionaries. In the lviith Psalm, the first messengers of the Gospel to the world, if not described by name, are so characterized by their tribes that they cannot be mistaken. The college of apostles (with Paul the youngest, the last, in age and in office, but the chief in labours, particularly mentioned, were all selected from the four tribes which the prophetic Psalmist has named. The ode describes the triumphs of the

gospel: and after pointing out the Lord, springing from the fountain of Israel as the object of trust and adoration, it mentions those who should be employed as his ministers, in promulgating the victorious truth. It is the apostolic consistency that is referred to. *There is Benjamin, the youngest, their chief, the princes of Judah, their bulwark, the princes of Zabulon, and the princes of Nephthali.* And when the great in-gathering to Shiloh in the last days is to be accomplished, some other Paul, and other apostolic princes, from the stock of Israel, though perhaps not distinguished by their tribes, will be the honoured instruments in effecting that in-gathering.

Thus it appears that our obligations to our elder brethren the Jews are immensely great. To them, under God, we owe the Bible, the Saviour, the Gospel. It was probably this very Paul whom the prophetic Spirit has characterized by the tribe from which he sprang, who first communicated the Gospel to our heathen forefathers, and thus laid the foundation of all our civil and religious privileges. O what an honour, should we be employed, like Ananias of old, in preparing another Paul, for a similar work of blessing in some other country now lying, as our own once lay, in darkness and the shadow of death! What a stimulus to exertion in promoting Christianity among the Jews, is even the distant prospect of so great a benefit!

But to return from this brief digression. The subjects of the prophecies relating to the Jews in their latter state, may be generalized. The heads under which they may be ranged are, their apostasy, their dispersion, and their restoration; as their sin, its punishment, and its pardon. On these subjects their prophets before the coming of Christ, from Moses to Malachi, and our Lord himself and his apostles, have largely dwelt.

It is not our present purpose to produce and explain these prophecies. Happily they have been brought to a focus by Mr. Faber in his "General and connected view of the Prophecies relative to the conversion, restoration, union, and future glory, of the houses of Judah and Israel! the progress and final overthrow of the antichristian confederacy in the land of Palestine, and the ultimate general diffusion of Christianity."

The duty of studying these prophecies it is our immediate object to enforce. It is strongly enforced in my text. *Whoso is wise, &c.* With a similar reference to a prophecy altogether occupied with the destinies of Israel and Judah, the prophet Hosea concludes his book. "*Who is wise? For he will consider these things; Intelligent? For he shall comprehend them. For straight and even are the ways of Jehovah, and in them shall the justified proceed, but revolters shall*

*stumble.** "The ways of Jehovah," says Bp. Horsley on this passage, "are the ways which Jehovah himself takes, in his moral government of the world; and the ways of godliness, which he prescribes to man. These taken together are *the ways of Jehovah*. They are straight, because they go straight forward, without deviation, to the end; the happiness of man and the glory of God."

But while I exhort my fellow Christians to the study of the prophecies which relate to the conversion and restoration of the Jews, I must observe that this exhortation is addressed to those only who have the ability and opportunity to attend to it; who have information and leisure adapted to the pursuit. I am aware that there are many who have no more time than is sufficient for reading the scriptures, with an exclusive view to the essential points which stand connected with their own faith and practice. The knowledge of ourselves, and the knowledge of a crucified Saviour, are the grand points. Yet where time and talent admit the pursuit, there is no part of Scripture but what is profitable, as connected with the glory of God and the confirmation of our own souls in the faith of Jesus.

The duty of man is threefold! It relates to his God, his neigh-

* See Bp. Horsley's Hosea; which is recommended to the careful perusal of the student in prophecies relating to the Jews.

bour, and himself. The study which I am recommending stands connected with each of these branches of duty.

I. It is connected with *the glory of God our Saviour*, for *his own command enjoins it*. "*Search the Scriptures.*" To what scriptures does he refer? to those prophetic scriptures which testified of him. But to what does this testimony extend? it is not confined to his personal history and action; but it comprehends the destinies of his mystical body, the church. But of whom is that mystical body composed? It is composed of Jews and Gentiles, whom he was to unite *in one*, having broken down the middle wall of partition and destroyed the enmity, by his cross. The scriptures, then, which we are commanded to search, are, in part, those which relate to the conversion and restoration of the Jews. "*Blessed*, saith St. John, in the opening of his revelation, *is he that readeth and they that hear the word of this prophecy, and keep those things that are written therein: for the time is at hand*. Is it asked, to what do the words of the prophecy relate? one of the features of the revelation is the restoration of Israel. To neglect the study of the prophetic scriptures, if ability and opportunity for the study be afforded, is to disobey the divine command, and to pour contempt on the blessing promised to those who cultivate this field of science.

The scope and design of God

in communicating the knowledge of future events to us, proves the necessity and utility of this study. The prophecies are given to the end that they might be read, studied, and understood. We frustrate the divine intention so far as we wilfully neglect them. We virtually say that God has revealed what to us is of no use. *Woe unto them*, saith the prophet Isaiah, *who regard not the work of the Lord, nor consider the operation of his hands.*

The nature of the Christian religion proves the necessity of this study. For the external evidence of Christianity, arises from miracles and prophecy, of which the latter possesses this peculiar excellence, that it gathers strength by progressive fulfilment. To neglect therefore the study of prophecy, is to neglect the evidence, mercifully afforded us, that the Bible, the charter of our salvation, is the word of God. It is to tempt the tempter to assault our faith. It is to rob God of his glory in the gracious means which he has provided for the establishment of our faith and hope. St. Peter directs the attention of believers to *the sure word of prophecy, as to the light that shineth in this dark world, to which*, saith he, *ye do well that ye take heed.*

And if the study of the prophecies *in general* be connected with the glory of our Lord; the study of those which relate to the conversion of the Jews is so connected in a *special manner*.

From that glorious and wonderful event a large portion of the glory to which He is entitled, and which He will finally receive will be derived. By his personal manifestation to them, will his godhead be demonstrated in a manner beyond what has been afforded by any prior revelation of himself—by the forgiveness of their sins, will the glory of his atonement be exhibited in the fullest extent of its merit,—and in the conversion of their hearts will the power of his grace be manifested, in a way that will be eminently conducive to the general diffusion of his saving truth. For this event will be the prelude to the general in-gathering of the nations, and probably the instrument of its accomplishment.

2. The duty respects ourselves. We owe it to ourselves carefully to study the prophecies under consideration. *Whatsoever things were written aforetime*, says the apostle, (and they were chiefly of a prophetic nature) *were written for our learning, that we through patience and comfort of the scriptures might have hope.* Amidst our private troubles, and in the dissensions, depressions, and sorrows of the church which we feel or fear, this study opens to us a source of confirmation to our faith, an exhilarating prospect into futurity. *We are saved by hope.* The church shall survive every storm. *The gates of hell shall not prevail against it.* It shall receive a glorious accession by the restoration of Israel. *For all Israel shall be saved,*

as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

But, 3. This leads me more particularly to draw your attention to the duty which you owe to *your neighbour*; you are to love him as yourself. Here I may appeal, in favour of this study, (which must be connected with *active exertion*,) to a variety of considerations. You must know the grounds of hope which prophecy affords, before you will feel the stimulus to action which duty requires, and hope alone can cherish. On this point I might appeal to the common feelings of humanity, which prevail even in our fallen bosoms, (independently of all gracious affection,) for the afflicted and depressed among our fellow creatures—To the common pity which as Christians we owe to the souls of men, of whatever nation, language, or tongue—To the peculiar obligations under which we lie to those from whom immediately, we have received the Bible, the Saviour, and Christian instruction—To the duty which we owe to the world at large, to the heathen world, since the reception of the Jews into the fold of Christ will be *as life from the dead* to all nations.—I am obliged, from want of time, to pass over these interesting subjects in a cursory manner. But I recommend to your attentive perusal a pamphlet published by the Jewish Society, entitled, *The Obligations of Christians to*

attempt the conversion of the Jews." Of Israel it is said, *Blessed is he that blesseth thee.* And we know that *through our mercy, they also are to obtain mercy.*

But I must hasten to consider,

II. *Some encouragements which appear among the signs of the times, to the prosecution of this study.*

We have reasons for hope that the time is at hand, when God shall *restore the kingdom to Israel.* When the fig tree putteth forth her green leaf we know that summer is nigh. And it is our duty and privilege to watch the first symptoms, the earliest budding, of returning favour to Israel.

Among these symptoms of encouragement, I mention,

1. The concern which has been excited for them, issuing in the formation of the London Society. Is this of God or of man? If good in itself, it is of God, for "from him, all holy desires, all good counsels and all just works do proceed." When God excites his people to prayer, it is because he means to answer it. When he excites to holy exertion, it is because he intends to crown it with success. Previous to the restoration from the Babylonish captivity, Daniel, who was to be the chief instrument of that restoration, was divinely excited to the study of the prophetic scriptures and prayer. And if we are the favoured nation, described in the xviiiith of Isaiah and elsewhere, as the honoured instruments to be

employed in the restoration of Israel from their present dispersion, it is surely a symptom for good, that our attention has been turned to the prophecies,—that prayer ascends in our public assemblies, in our families, and in our closets for the conversion of Israel, and that our supplications are attended with some exertion. Let prayer on this behalf be more general and fervent, let the study of prophecy be more general also, and the tender leaf of hope will expand into the full-spread foliage of confidence. We shall then be able to say, with assurance, "the time of Israel's deliverance, yea the *full time*, is come.

2. I refer you to the recent discoveries which have been made of the places where the dispersed of Judah and of Israel are situated. If the residence of Jews in the east has been some time known, the particulars of their state and character were not made public, so as to excite interest among us, till our lamented friend, the late Dr. Claudius Buchanan, published his *Christian Researches in Asia.* The information which he has given respecting both the black, and the white Jews of India, is of the most interesting nature.

The history of *the Affghans* is also curious, and opens a wide field for pious speculation. Though their religion has been partly lost in Islamism, yet the evidence of their Jewish origin is strong: and their name and history seem to indicate, that

they are the *kings of the east*, for whose return the waters of the mystic Euphrates are to be exhausted. Rev. xvi. 12.

3. We have had accounts brought to us of excitement among the numerous Jews who sojourn in Poland. Their attention has been called to their own prophecies, and an expectation has been raised among them that the Messiah is shortly to appear. They have fixed the period of his appearance, and have, in considerable numbers, returned to Jerusalem, in order that they may be ready to hail his arrival. We know that the expectation of any other Messiah, besides him whom we adore as our Lord and Saviour, is vain and fruitless. But such an excitement at the present moment is remarkable; and though of itself it proves nothing, yet united with other circumstances it kindles hope. We know, that previous to our Lord's coming in the flesh, his providence had diffused a general expectation of his arrival; and it is highly probable that, previous to his personal manifestation for the salvation of Israel, a similar expectation will be still more widely diffused among them.

4. We are moreover told, that on the shores of the Levant a considerable excitement also prevails among this people. There they are to be found in numbers far greater than in western Europe; and they seem, as we are informed, *a people prepared for the Lord*. Very

remarkable was the conversion of an eminent merchant at Malta by one of our Society's tracts, the production of a female pen. And we hear of many others who seem waiting for some apostle to come among them, and point out to them the evidence of the truth as it is in Jesus.

Surely these are indications for good, which would admit of enlargement did my time allow of it. But I must hasten to mention that which I consider to be the grand encouragement in this work of faith and labour of love—that from which all the other indications which I have mentioned derive strength and efficacy. For as in the human body, while the ribs and other parts combine in producing its symmetry and strength, they are themselves dependant on the spine from which they spring: so in the body of evidence which I have been laying before you, the several parts derive their strength from what I may call a spinal consideration, not yet brought forward to view.

6. Then, the grand encouragement in attempting at this time the conversion of the Jews, is the evidence, that the time of their conversion is at hand, derived from the *general aspect of the times*, in connection with these results which the spirit of prophecy has led us to expect. The conversion and restoration of the Jews are to precede the general call of the Gentiles,—that call is to follow on the fall of the papacy, and

Mahomedism; and the fall of the Papacy and of Mahomedism will take place at the termination of a prophetic period of 1260 years. Whether Mr. Faber, Mr. Cuninghame, or Mr. Frere, be right in the date from which the calculation of that period is to be made, is not material to my argument. In either case the period of Israel's restoration is at hand. The 1260 years are nearly expired. And though we may not live to see either of these great events of which I have spoken; yet if we see the brightening dawn, the earnest of meridian day, we may say with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

I conclude, as the Apostle has concluded his chapter on the subject of the restoration of Israel—*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There*

shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

PROCEEDINGS OF THE LONDON SOCIETY.

BRISTOL AUXILIARY SOCIETY.

The following is the substance of the Rev. Dan. Wilson's Speech on seconding the Third Resolution at the First Anniversary Meeting, October 3.

My Lord,

In rising to second the motion which has been assigned

me, I trust I shall be excused if I venture to take a somewhat extended view of the great question connected with this Society.

And here I am ready to admit, what I well remember to have felt in my own mind, that the attempt to promote

Christianity among the Jews does not on the first appearance seem very attractive. There is a mingled feeling of contempt and despondency in the minds of Christians towards the fallen house of Israel and Judah, which indisposes them from making those compassionate and persevering efforts which their case demands. We turn from the subject with indifference, if not with disgust, and employ our labours and our prayers on objects more congenial to our prejudices or more flattering to our hopes. But surely such a state of feeling is both unreasonable and sinful. Surely it must spring from self-conceit of our own privileges as Gentiles, or from distrust of the future promises of mercy to the Jewish people, or from a perverse inconsistency in the exercise of our charity towards the miserable. There is nothing, I can safely say, which fills me with greater shame than the recollection of my own share in this guilt. And therefore I am anxious in the very outset of what I have further to offer, to remove if possible so fatal an obstacle—an obstacle which bars up the way even to the candid consideration of a subject, which, the more it is understood, will I am persuaded the more strongly commend itself to our judgments and our hearts. For I really must be permitted to think, that in whatever light we view the efforts of this Society, whether as simply directed to instruct and relieve an immense

body of unhappy and degraded individuals, or as involving the whole subject of the restoration and glory of the antient people of God, there are few benevolent Institutions which have so large and undisputed a claim on our support.

For no one, I conceive, will deny, that the Jewish dispersion contains a number of not less than five millions of immortal souls, living without God and dying without hope; and yet capable of grace and pardon as well as ourselves; destined to appear before the same bar of God; and who can only be rescued from destruction by the same mighty redemption of the Divine Saviour. Nor can it be doubted that this people are at present, for the most part, in a peculiarly wretched condition; without a country, without religion, without morals, without education, without character; filled with enmity against the name of Christ; the scorn, in short, and the rebuke of the earth. As little can it be denied that their former privileges—as that favoured nation to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises—shed yet a ray of splendor even over their fallen state; whilst the incalculable benefits they have been the means of communicating to the world—benefits which comprize all we enjoy here and all we hope for hereafter—benefits which comprehend even that adorable mystery of our salvation which alone

gives us the pre-eminence over the Jew or the heathen, constitute at least a claim upon our warmest gratitude.

What then are the steps which our Society is taking for the benefit of this most interesting people? It is educating their children in the Christian faith. It is translating the New Testament into their sacred language. It is delivering Courses of Lectures on the evidences of the Messiahship of Christ. It is publishing books on the questions in controversy between the Jews and Christians. It is supporting a Jews' Episcopal Chapel for the public worship of God. It is maintaining a correspondence in various parts of the world with persons interested in the welfare of the Hebrew people. It is affording in particular cases temporal relief to those whose profession of Christianity exposes them to inevitable desertion and ruin. It is opening a point of union and protection to Jews from every quarter, who are sincerely inquiring into the evidences of our religion. It is thus gradually lessening the deplorable hostility of the Jew to the Christian name, and convincing him that we can abhor his infidelity, whilst we pity and love the person of the infidel, and aim at instructing and saving his soul.

How admirable then is such a design, even in the confined view we are as yet taking of the subject? Surely the Jew is our brother; and his pitiable case should at all events touch our compassion, and lead us to em-

ploy a proportionate zeal in promoting his salvation, considering him simply as a fallen and wretched sufferer. And when we consider the number of Children that have actually been educated in this School, amounting to nearly two hundred; the large portion of the Hebrew Translation of the New Testament which has already been printed under the patronage of six most learned Prelates of our Church, and in a manner to obtain the commendation of the first Oriental Scholars—a work so important, that if it were the only object of our Society, it would of itself more than repay all its exertions, I really think this infant Establishment presents as strong and affecting an appeal to the piety and benevolence of Christians as was ever advanced by any charitable Association.

But how inadequate a view have we taken of this subject, in considering the Jews merely as on the same footing with other suffering and ignorant nations around us. There are other and more commanding topics to be adverted to; topics which raise the question from the ordinary mass of beneficent efforts, and place it upon a peculiar and most sacred elevation.

For may I not be allowed here to ask, in the first place, whether the Scripture does not expressly foretel the future conversion of the house of Israel? This is, I believe, so little controverted, that I will not stop to insist upon it. I will merely say, that if there be one point of the

prophetic word more clear than another, it is, that the Deliverer shall come from Sion, that the veil shall be removed from the heart of this people, that they shall be inserted again into their own olive, and that so all Israel shall be saved. The future conversion of the Gentile nations, does not in my judgment rest upon such numerous and unequivocal testimonies of the Divine Word, as that of the ancient people of God; and yet of the universal diffusion of the gospel among the Gentiles, what Christian entertains a doubt?

I inquire then, in the next place, whether the ordinary means of instruction are to be employed in accomplishing this great event. And who can hesitate on such a point? In what single step, relating to the propagation of the gospel or the conversion of sinners, does not God use the means which he has enjoined on us as our duty, and to which he has promised to attach his blessing? In what part even of the eventful history of the Jews themselves were not instruction, and reproof, and warning, and invitation, the force of argument and the tenderness of persuasion, employed? At the very moment when they triumphed over the bondage of Egypt, and the opening waves divided at the rod of the prophet, was not that law delivered, which was to control their conduct and direct their obedience? Even in the midst of all the miracles which attended their subsequent journeys or repose, their captivity or their return, the infancy of their nation or its maturity, were not exhortation and instruction added to

the extraordinary symbols of the divine presence? And this in the period of the church when a theocracy yet subsisted, and the splendour of miracles shone around it. And can we doubt whether means are to be employed now, when miracles have been suspended for 1500 years, and when all the astonishing operations of Almighty grace in the present day, are carried on by stupendous indeed, but ordinary combinations of human wisdom and effort? Whether indeed any thing properly miraculous may accompany the conversion and restoration of this people to their own land, if we are right in our expectations of that restoration, I am not concerned to determine; it is quite sufficient to know, that the use of means is indispensable in the order of divine procedure, and therefore binding on the conscience of every obedient Christian. In fact, I do not hesitate to say, that we might as well wait for the intervention of miracles in our attempts to convert the Gentile, as in the case of the Jew. And such an assertion I know has actually been made; but made by those who were secretly anxious to dismiss an unwelcome subject, or were ignorant of the efficacy of grace in renewing and sanctifying the human heart. Only a few years ago we were as gravely told, that the Hindoo could not be converted without a prodigy, as we now are that the Jew cannot. And I pray God, that the evidence of facts which has confounded the one objection, may lead us to the active employ-

ment of those means which God may bless to the refutation of the other.

But it may perhaps be further doubted whether the present be a suitable time for making this attempt, however right such an attempt may in itself be. And must then, I would ask, the same objection which was advanced of old against the rearing of the Second Temple, be deliberately answered now, ere we put our hands to the erection of the new and spiritual edifice? "Is it then time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Is it "for you to know the times and the seasons, which the Father hath put in his own power?" Is it a time to disperse your Bibles over the world, and to send your Missionaries into every quarter? Is it a time to educate your children, and scatter your blessings at home and abroad? And, is it not a time to think upon Zion and favour the dust thereof; to raise the fallen tabernacle of David, and weep over the desolations of Israel? No, adorable Saviour; to raise such objections is to trifle with our duty towards thee! It is not argument on this point, but thy grace which we need. We confess with shame our backwardness in this work of mercy! We acknowledge that ages have rolled by, whilst Christians have been despising and persecuting, instead of pitying and instructing, thy long-lost, but not rejected people. O that the time may now be come for the effusion of thy Spirit upon us! The time when thy mercy shall soften our hearts, the time when

repentance for our past delay, shall quicken our future diligence, and a tender affectionate sympathy for the Jew, shall take place of our lifeless indifference or presumptuous despair.

It may however, in the last place, be still said by some, that the attempt has been made and has failed; or at least that such discouragements have arisen as may well check the hope of any considerable success. And here, I apprehend, the real weight of all the present objections against our Society may be said to lie. Allow me therefore a moment's further attention, and I trust some considerations may be suggested calculated to lessen its force. For, on the very face of the question, I do not understand how an attempt to promote Christianity amongst the Jews can be said to have failed, when it is only just now being made, and all our proceedings are in an incipient state. Certainly we can never look for success, if we sit down in despondency without having fairly entered on the necessary exertion. Considering the infant state of the cause and the languor with which it has had to contend, I must be permitted to assert that our advance has by no means been slow, and that the prospect of ultimate success is far from discouraging. In our estimate of it, indeed, it is necessary to bear in mind the particular nature of the cause in which we are engaged. We have no right to expect that splendour and magnitude in our proceedings which attend the Societies for spreading the Scriptures over the earth, or for

converting the hundreds of millions of Heathen and Moham-
medan people. We have here
to do with a dispersed nation,
which however numerous in it-
self is yet comparatively of small
extent—not exceeding (as is
commonly supposed) in the
whole five millions—and wan-
dering in almost every region of
the earth. Our access therefore
to them must be more difficult,
our efforts more unconnected,
and our success less conspicu-
ous. We are besides to remem-
ber, that the very moral degra-
dation of the mass of the Jewish
nation, which we all admit to be
the fact, and which I fear is at
times the source of our contempt
rather than of our pity, renders
caution in our measures pecu-
liarly necessary, and should pre-
pare us for frequent failures,
even when our hopes begin to
be sanguine. Nor must we for-
get that the change which has
lately taken place, not in the
friends of the Institution, but in
the management of its concerns,
must of necessity occasion a tem-
porary inconvenience. If some
of our early measures were less
considerate than might have
been desired, if debts were con-
sequently contracted, and it was
found that a perfect unity in the
details of the arrangements could
only be secured by an alteration
in the constitution of the Com-
mittee, surely this affords no
ground whatever of despair as to
the general design of converting
the Jewish people. Rather may
we consider it as a peculiar en-
couragement, when we recollect
the perfect harmony which pre-
vailed on the occasion, and the
extraordinary munificence by

which the debts were dis-
charged. For my own part,
though I was a member of it
on its former plan, and should
have continued so if no altera-
tion had taken place, I must still
say, that the present system of
unity in all the measures of the
Society, which could only be
expected to arise in consci-
entious persons from an entire
unity of judgment, does afford
me a far more pleasing assu-
rance of the divine favour and
blessing. Nor do I find it an
unusual circumstance, that in
Societies of this nature seasons
of depression should occur, cal-
culated to humble the pride of
man, to check our eager im-
patience, to correct any bad
spirit which may have crept in
amongst us, and to bring us in
fervent prayer to the foot of the
Cross. In proportion as human
glory is abased and God alone
exalted may we hope for the
blessing for which we wait. I
am sure, in all religious societies
with which I am connected, it
has only been by dearly-bought
experience that they have learnt
what things to avoid and what
to pursue; and it has usually
occurred that in quarters that
we least expected, some encou-
agements have been afforded,
to balance extraordinary de-
pression in other branches of our
efforts. I trust therefore the
really unfounded prejudice that
the attempt to convert the Jews
has been made and has failed,
will not be allowed any longer
to hang upon our minds, and to
prevent the use of those very
means by which alone any great
success can be looked for. All
I ask is, that serious and bene-

volent persons will calmly examine the whole question; and if they see the future steps of our Society to be honourable and prudent, to afford us that proportion of support which we may appear to deserve. To put the question on the very lowest footing, we are benefitting a very large mass of wretched and ignorant fellow-creatures, allied to us by many bonds of unusual and paramount obligation. This, as I at first stated, is of itself quite a sufficient ground of benevolent activity. But if, in addition to this, the Jews are still in covenant with God and beloved for their fathers' sake,—if they are to be assuredly converted to the Christian faith,—if the use of means is to be employed in effecting this,—if no nation has been so honoured of God as our own, or so zealous in promoting every cause of piety and love,—if the present period has been distinguished by the perfectly unprecedented success of various noble religious institutions,—if the whole of the Heathen and Mohammedan nations are waiting, as it were, for the salvation of God, and a spirit of inquiry is springing up in the furthest recesses of superstition,—if the most judicious Divines conceive that the predicted termination of the reign of Antichristian corruption and darkness cannot on any calculation be very distant,—if even among the Jews themselves some symptoms of religious investigation begin to appear,—and if, above all, the full coming in of the Gentiles into the Church is to be dependant,

as the Scriptures repeatedly assert, on the previous restoration of Israel; then I feel compelled to conclude, that no cause can be more deeply affecting than that in which we are engaged—no cause where the faith and patience of the Christian can be better employed, none where success will stand connected with such important consequences on the greatest designs of God and the highest interests of the whole family of man. It seems to me, therefore, that the circle of our charities would be materially defective, if the unhappy Jew were forgotten. I cannot but think, that the least return we can make to that people for the immense obligations under which we lie to their fathers, is to labour assiduously for their conversion; and that at length each Christian, awaking to his duty in this respect, should resolve with David, “If I forget thee, O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy:” or rather should address himself to the Giver of all grace, and say, in accents of fervent supplication,—and I am sure I may be permitted in this way to close these few remarks—Vouchsafe, O blessed Saviour, to prosper the work of our hands upon us! Vouchsafe to direct us in all our measures! Do thou grant us such wisdom and tenderness and fidelity, that we may not disgrace the sacred cause in which we are engaged! And, O, that it might please thee to enlighten the minds of thy Ancient Peo-

ple; to 'remove from them all ignorance, hardness of heart and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved with the remnant of the true Israelites, and become one fold under one Shepherd, Jesus Christ our Lord!'

ANECDOTE OF A JEW.

To the Editors of the Jewish Expositor.

Gentlemen,

As the following little narrative contributes to prove the utility of the translation of the New Testament into Hebrew, I think it my duty to offer it to you.

Happening to meet with a Polish Jew, who by a train of circumstances not necessary to relate, was induced to come to this country, I entered into conversation with him, and finding that he firmly relied on the authenticity of the Old Testament, I felt a hope that a still further acquaintance with his own Scriptures than he had obtained by the partial readings of them in the synagogue, might be attended with salutary effects.

With this view I pointed out from the Prophets at each successive visit which this man paid us, some passages from the Hebrew Bible relative to the Messiah, particularly to his sufferings. Some of these I copied for his use, as he cannot read English. His apparently serious consideration of them, determined me to write to the London Society for the Hebrew translation of the Four Gospels, which I not only presented to

him, but ventured to request he would read to me several parts which I pointed out to him.

I wished for the gratification of marking the effect, and I had the unspeakable delight of observing that he seemed deeply affected. He betrayed great emotion at the history of our Saviour's crucifixion, and appeared much impressed by parts of the last chapter of the gospel of St. Luke, and the first chapter of the gospel of St. John.

His very incompetent knowledge of the English Language, and the consciousness of my own insufficiency for properly directing the eyes of this Jew to him whom his forefathers pierced, made me exclusively use the Scriptures for this glorious end. I trust that such a power accompanied his reading them as may ultimately produce the desired conviction.

It is evident that the Hebrew language has been the medium by which he has obtained a clearer view of the oracles of truth. I am, &c.

A SUBSCRIBER.

Nov. 9, 1816.

SOME ACCOUNT OF A CONVERTED JEW.

We have received from the Rev. Mr. Coane, of Bath, the following account of George Gerson, the converted Jew, whose death was noticed in our number for October.

GEORGE GERSON, was a native of Russia, of Jewish parents, he came to this country in the capacity of an interpreter to a Russian lady, when

he was about twenty-five years of age. Soon after his arrival in England, he left her, and went as clerk into a counting house in London, (I understand with a relation of the lady with whom he travelled,) where he remained for more than four years. Some circumstances induced him to come to Bath, where he married the daughter of a Jew residing in that city, by whom he had two children. The business he followed since his marriage, was that of a travelling pedlar, in the pursuit of which, he caught a cold, which brought on expectoration, and he died in ten months after of a decline. About eleven days before his departure hence, feeling the rapid strides which the disease was making upon his constitution, and aware that death was nigh him, he sent for a clergyman, wishing to be received by the rite of baptism, into the visible church, which was performed by the Rev. Mr. Warner, of St. James's, Bath. At this time I was absent from Bath, but upon my return, which was not till within four days of his dissolution, I went to see him. He was then very feeble, his voice almost gone, but his conversation was satisfactory, and, as far as man may venture to pronounce, I would say he is now in glory. In the last interview I had with him, among other things I asked him, did he feel himself to be a lost sinner? to which he replied, No! this a little startled me; but not wishing to cavil at terms, I requested him to explain himself, to which he made answer, 'He

believed he was a saved sinner, *for Christ died for sinners,*'—these were his very words. Relieved from my anxiety, I further questioned him, 'Do you not believe that in YOURSELF you are a lost sinner?' 'Yes, truly!' replied he. 'Then Christ is precious to your soul;'—to which he said, 'He is my ONLY HOPE.'

I enquired of him how long he had been convinced of the truth of Christianity? He said, For some time, but was more confirmed of late, (I believe it was through the instrumentality of the Scriptures he was first awakened.) 'Why then did you not make a public profession of belief in Christ as the Messiah, before?' His reasons arose in part, from a fear of the Jews, together with the hope of being instrumental in bringing over his wife to Christianity, and of training up his children in the faith of Jesus. There was much in his spirit and conduct, which marked the renewed man, and evidenced, that his was not merely profession, but the spiritual unction of God; for "no man can call Jesus Lord, but by the Holy Ghost." Moreover, his sincerity may be collected from this, (not to mention other considerations;) *he knew he was a dying man*, and therefore had nothing to gain in this life; and what hope could he have in the next, when dying with a lie in his mouth: but he *had something to lose* in this life; for he was called to suffer the greatest opposition, yea, a persecution, from his brethren. Even his own father

in-law threatened to murder him; and had not the civil power been called in, there is no answering what they might in their rage have done. In this state, deserted by father, wife, and friends, the Lord took him up, and by his servants comforted him during his few remaining days. The evidence of the vitality of his profession, and that it was of grace, marked itself in his anxiety for his offspring.—Man, until alive to the value of his own soul, feels not for the souls of others.—Now his concern for his children, was not only apparent, but even distressing, so much so, that when visiting him, I forbore to touch upon the subject, apprehensive it might overcome him. He breathed his last on Sept. 19, 1816, and entered, I confidently trust, into his rest.

AUXILIARY SOCIETIES IN THE NORTH
OF ENGLAND.

IN a tour to the North of England, during the last summer, by the Rev. Legh Richmond and the Rev. David Ruell, for the purpose of visiting Auxiliaries and making collections in favour of the London Society, the following Societies were visited and found to be in a prosperous state.

The Society of Derby exhibited new symptoms of vigour and zeal. Though there was not sufficient time to give notice for a general meeting, yet, in a few hours, by the exertions of two or three active friends of the cause, a very respectable assembly, principally of Ladies, was convened, at which the Rev. W. Shirley, A. M. took the chair. The Rev. D. Ruell, one of the London Secretaries, was called upon to give an account of the state, proceedings, and success of the Parent Society. Several other clergymen addressed the meeting,

which seemed deeply impressed with the present deplorable state of the ancient people of God, and earnestly to pray for their spiritual deliverance. A sermon was preached the same evening at St. Michael's, in favour of the Society, which was respectably and numerously attended.

The Auxiliary of Leeds held its Annual Meeting on the 21st of August, which was numerously attended; the Rev. Mr. Chumley, A. M. in the chair. Sermons were preached on the Sunday preceding at St. Paul's, St. James's, and Horseforth; and in the neighbouring villages the following week, by one of the Secretaries of the Parent Society. The meeting was attended and addressed by the Rev. Messrs. Richmoud, Ruell, Ramftler, Row, and several of the local and neighbouring clergy and gentlemen. An interesting Report was read, and several resolutions passed, expressive of the approbation of the Parent Institution, and of the success with which it had pleased the God of Abraham to crown their feeble efforts to promote his glory, and the present and future welfare of his ancient people.

At Knaresborough, where a more than ordinary missionary spirit has been excited by, and fostered under, the zealous exertions of the pious and excellent Vicar of the place, no less zeal was discovered in favour of the benighted Jews. With only a few hours' notice the town hall was filled to its very extremities, for the purpose of forming an Auxiliary, in aid of the Parent Society in London. The meeting was held in the evening, when the Rev. A. Cheap took the chair, attended by the Rev. Messrs. Richmond, Ruell, Ingleby, and other clergy and gentlemen. Several resolutions were passed, and a Society formed, to be called, the "Knaresborough Auxiliary, in aid of the London Society for promoting Christianity among the Jews." May the blessing of heaven attend its work of faith and labour of love!

At Kendal, where the cause of the Jews is rightly understood, and duly appreciated, the Annual Meeting of the Auxiliary Society was held in the

town hall on Wednesday the 4th of September, the Rev. J. Hudson, A.M. Vicar of the parish, and President of the Auxiliary, in the chair; who, on the Sunday preceding, preached an excellent sermon on the subject from Rom. x. 1. Preparatory sermons had also been preached by the Rev. Messrs. Richmond and Ruell. The meeting was most respectably and numerously attended. The Mayor, and several of the most respectable gentlemen of the town and neighbourhood, were of the number. The meeting was addressed, in addition to an excellent and appropriate speech from the chair, by the Rev. Messrs. Richmond, W. C. Wilson, and one of the London Secretaries; also by the Mayor, W. W. C. Wilson, Esq. of Casterton Hall, C. Wilson, Esq. of Abbot Hall, and several other gentlemen. Various resolutions were passed, expressing the approbation of the meeting, as to the proceedings and success of the Parent Society. The Rev. L. Richmond, in his eloquent and touching address, paid a tribute of deserved respect to the memory of the late President of that Auxiliary—the late venerable Dr. Watson, Lord Bishop of Llandaff, who had been a most zealous friend to the cause, and whose mortal remains now lie deposited at Bownes on the beautiful lake of Windermere, by relating an interesting conversation he had held with that learned prelate on the subject of the Jews, a short time previous to his dissolution; which much interested the Meeting, and encouraged the friends of the Society to persevere in the good work, not doubting, but that the same God, who had put into their hearts these “good desires,” would, in his own time, “bring the same to good effect.”

The Manchester and Salford Auxiliary Society held its Third Anniversary on Wednesday, the 11th of September, Rev. E. Booth in the chair.

Sermons had been previously preached by the Rev. L. Richmond, and one of the London Secretaries. The Meeting was numerously attended and seemed to take a most lively interest in the great cause for which it had been assembled. (For the resolutions passed at this Meeting, see our number of the Expositor for October last, page 399.) A number of the local and other clergy and gentlemen were present, and took a part in the proceedings of that interesting day. May the Father of all mercy, and the God of all grace, crown these benevolent exertions with abundant success.

*Collections made by the Rev. D. Ruell, A.M.
in the above tour.*

Spratton, Northamptonshire,			
Rev. T. Jones, Curate . . .	5	12	4
Creaton, do. do.	9	0	0
Ravensthorpe, do.			
Rev. Mr. Hornsby, Rector,	4	3	0
St. Michael's, Derby,			
Rev. Mr. Howard, Vicar.	14	17	7
St. Paul's, Leeds,			
Rev. Mr. Jackson, Minister,	43	12	0
St. James's, do.			
Rev. Mr. Chumley, Curate,	17	4	0
Horseforth, near Leeds,			
Rev. Mr. Shipley, Minister,	4	15	0
Pannal, Yorkshire,			
Rev. Mr. Hunter, Rector,	4	0	1½
Mirfield, do.			
Rev. Mr. Selgwick, Minister,	10	8	0
Hartshead, do.			
Rev. Mr. Atkinson, Minister	6	0	6½
Tong, Rev. Mr. Hammerton,			
Minister	5	6	9
Gildersome,			
Rev. Mr. Wardle, Minister,	4	0	0
Woodchurch, Rev. Mr. Hep-			
worth, Minister	9	19	7½
Friend at Pudsey	1	0	0
A Widow's mite, do.	0	1	0
Rothwell, Yorkshire,			
Rev. Mr. Muncaster, Curate,	9	0	0
Motham, Cheshire,			
Rev. Mr. Turner, Vicar . . .	4	0	0
Stayley Bridge, do.			
Rev. Mr. Attey, Minister . .	5	0	0
St. Stephen's, Salford,			
Rev. Mr. Booth, Minister,	9	10	0

The List of Contributions will be given in the Supplement.

THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

SUPPLEMENT, 1816.

As the two first of Mr. Cuninghame's letters to Rabbi Crooll, appeared in the Jewish Repository, we give them again for the accommodation of such of our readers as are not in possession of that work.

CUNINGHAME'S FIRST LETTER
TO RABBI J. CROOLL.

SIR,

I cannot but rejoice, that in consequence of the recent publication of your work, entitled, "The Restoration of Israel," with the answer of the Rev. Mr. Scott, an opportunity is afforded to Christians, to renew the investigation of the great question at issue between them and the Jews, in the spirit of temperate and amicable controversy.

Your book, being now before the public, becomes a fair and legitimate object of general discussion; and I conceive myself to be at liberty to make such animadversions on its contents as the interests of truth seem to require.—At an early period of the existence of the London Society, I furnished them with

a MS. containing remarks on David Levi's Dissertations on the Prophecies respecting the Messiah, which they thought it right to publish: the Committee, therefore, on receiving your MS. did me the honour to consider me a fit person to answer it, and put it into my hands with that view, as was stated to the public in the Fourth Report of the Society.—It appeared to myself, however, that I by no means possessed the requisite knowledge of Hebrew literature for such an undertaking, and I was anxious that some one more competent for it should execute the important duty which had been assigned to me; and the more so, as I was engaged in other matters which almost entirely occupied my time.—But though this was my feeling, I thought it right to put down such remarks as occurred to me in reading your book, with a view of completing an answer to it at some future period.—I had proceeded a considerable length in this task,

when I heard, with unspeakable satisfaction, that the Rev. Mr. Scott was engaged in preparing an answer to your work.—After I received this information, I wholly discontinued the prosecution of what I had begun; as I had no doubt that the answer of Mr. Scott would be more complete than any thing which I could offer on the subject.—In this expectation I have not been disappointed, and I rejoice to think, that my own backwardness has, perhaps been indirectly the means of producing Mr. Scott's important work.

If you have done me the honour to read my Remarks on David Levi's Dissertations, you must, I think, acknowledge that it breathes throughout a spirit of high respect and cordial good will for the Jewish nation.—I hope, that in the course of the observations which I may submit to your consideration upon your own work, no expression will escape from me which may seem inconsistent with such sentiments of regard towards the descendants of Abraham. I can with great truth assure you, that it is my heart's desire and my daily prayer unto God that Israel may be saved from their dispersions, and may "return and seek the Lord their God, and David their king," according to the prediction of the prophet Hosea.* I also believe that the Jewish people are destined, at no distant period, after they shall have thus

sought the Lord their God and David their king, to be the first of the nations of the earth; according to what is written in the prophecy of Micah:† "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem."

Your work begins with a very important observation, in which I have the satisfaction entirely to agree with you. You remark that the title of MESSIAH is applicable, first, to the *kingly*, secondly, to the *prophetical*, and, thirdly, to the *high priestly* characters and offices. Now, sir, I infer from this, that He who is emphatically THE MESSIAH promised to the fathers, must, necessarily, unite in his own person all the above offices: for were it not so, the Messiah himself would, in certain respects, be inferior to some other men; there would be some one dignity to which he could not attain. Were the Messiah, for instance, not a king, he would be inferior to David and Solomon. If he did not possess the prophetical office, he would in this respect be inferior to Isaiah, to Jeremiah, and to all the prophets. Were he not invested with the high priestly office, he would, in a most important respect, be subordinate to Aaron and the whole line of the Levitical priests. Much more would he be inferior to Melchizedek, who united in himself at least

* Hosea, iii. 5.

† Micah, iv. 8.

two of these offices, the kingly and high priestly,* and probably, also, the prophetic. Indeed, Abraham, Isaac, and Jacob, manifestly possessed likewise the whole of these offices. They were kings, they were prophets, and exercised also the priestly office in their own families; for it was not until the institution of the Aaronic priesthood that this office seems to have been separated from the other two. The want, in particular, of the high priestly office in the Messiah would imply an inferiority of a very conspicuous nature; for it is expressly and justly remarked by yourself,† that the high priestly office is superior in dignity to the prophetic.

But it is not possible to conceive that the Messiah, whose advent has been the subject of the sacred anticipations of the prophets from the earliest ages, and the blessings of whose reign fill their minds with rapture, and elevate their songs to the highest strains of animated devotion; the Messiah, I will add, who is described as possessing "righteousness as the girdle of his loins, and faithfulness as the girdle of his reins;"‡ and as being "fairer than the children of men," and having essential "glory and majesty,"§—it is not possible, I say, to conceive that the Messiah should in any one respect be inferior to the most dignified and exalted of the children of men. In this

conclusion, derived from the examination of the Hebrew scriptures, I am fortified by the sentiments of the Jews themselves. David Levi represents God as thus speaking to the Messiah in Isaiah, chap. xlii. 6. "*I the Lord have called thee in righteousness.* I have a long time spoken of thee by the mouth of my prophets; and therefore at the appointed time of the redemption *I will take hold of thee and will preserve thee; I will give thee power and dominion over all men, and will support thee in it. And I will give thee for a covenant to my people, for a light to the nations.* You shall be a covenant of peace and safety to my people, and shall also enlighten the nations."* A learned Christian writer quotes from the Jewish book, called *Sepher Ikkarim*, l. ii. c. 8. the following words respecting the Messiah:† "*The scripture calleth the name of the Messiah, Jehovah our righteousness.*"‡ The passage of scripture here referred to, and also in the following quotation from R. Saadiah Gaon, is evidently *Jerem. xxiii. 6.* where the Messiah is called "*Jehovah our Righteousness.*" R. Saadiah thus writes on *Dan. vii. 13.* "And behold there came with the clouds of heaven, as it were the Son of man, that is, *the Messiah our Righteousness.*"§

* David Levi on the Prophecies, vol. i. p. 55, 56.

† ויקרא הכתוב שם המשיח יהוה צדקינו

‡ Pearson on the Creed, p. 149 London, 1693.

§ זהו משיח צדקינו

* Gen. xiv. 18. † Crooll's Restoration of Israel, p. 67.

‡ Isaiah, xi. 5. § Psalm xlv. 2, 3.

“And they brought him to the Ancient of days,” according as it is written, “*The Lord said unto my Lord, Sit thou on my right hand.*”* From all these quotations, it appears, that the Jews themselves attribute to the Messiah a dignity and exaltation far above those of any other man. It is therefore necessary that he should unite in himself the kingly, the prophetic, and the high priestly offices; for he would otherwise be, in some respects, subordinate to other men.

The above conclusion is confirmed by the express declarations of the Hebrew scriptures. First, with respect to the royal dignity of the Messiah, it is written in the second Psalm, “Yet have I set my king upon my holy hill of Zion.” The person here intended is confessedly the Messiah. But, as it is admitted generally by the Jews, that the Messiah is to be a king, it is unnecessary for me to enlarge upon the proof of this point.

Secondly, That the Messiah is to possess the prophetic office, is manifest from the description of his work given in Isaiah, xlii. 1—7.—It is also admitted by yourself that “the next prophet who will appear in this world will be the Messiah, and from thence prophecy will cease no more.”†—It is true, that in a subsequent passage you state, that “the Mes-

siah is no where styled a prophet,” and “that when the Messiah shall come, he will have nothing to prophesy, because his coming will accomplish all the prophecies.”* It belongs not to me to attempt to reconcile these apparent contradictions; I leave this to you; but I have a right, from the passage first quoted, to infer that you acknowledge the prophetic office to belong to the Messiah. It is therefore unnecessary for me to advance further proof of this point from the Old Testament, the more especially as it is admitted by David Levi, that “the prophetic spirit is to rest on the Messiah in so exalted a degree, that he will be fully informed of the secret thoughts of mankind.”‡ The same writer elsewhere says, “that the wisdom of the Messiah is to be of the most exalted kind, and free from all the defects and blemishes incident to the rest of mankind.”‡

Thirdly, That the Messiah is to possess the high priestly office appears from the declaration in the 110th Psalm, “The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.”—“The Lord hath sworn and will not repent; Thou art a priest for ever, after the order of Melchizedek.” That this passage refers to the Messiah, is held by many of the Jewish

* Quoted by the Rev. Mr. Oxlee, J. R. March, 1815, p. 107.

† Restoration of Israel, p. 26.

* Ibid. p. 67.

† Levi's Dissert. vol. i. p. 77.

‡ Ibid. p. 80.

writers.* It is also manifest from the question which was put from this Psalm by Jesus to the Pharisees, that in his time it was generally applied to the Messiah by the Jewish church: for had it been otherwise, the Pharisees would have got clear of the difficulty in which they found themselves placed, by denying that the Psalm in question had a reference to the Messiah.

There is another passage of the Hebrew scriptures which ascribes to the Messiah the office of the priesthood united with the dignity of king, Zech. vi. 12. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both."

The person here described possesses the royal dignity, and is to build the temple of the Lord in the second restoration. He must therefore be the Messiah; for no other person will then possess the kingdom. But as this personage, called *The Branch*, who is indeed acknowledged by the Jews themselves to be the Messiah, is to

be a priest upon his throne, it is manifest that the Messiah is to unite in himself the high priestly with the kingly dignity and office: and as it has already been proved, that he is to have the prophetic office, we thus arrive at the conclusion, that he joins in his own person every different office and dignity, to which the title of Messiah is ascribed in the scriptures, and he consequently is eminently, in every sense of the word, without any defect or imperfection, THE MESSIAH.

Very important consequences follow from what has thus been established.—Since the Messiah is to be not of the tribe of Levi, but of Judah, and the family of Jesse, it follows that his priesthood must be altogether different from the Levitical: therefore, under the dispensation of the Messiah there is a change of the priesthood. Further, as the Levitical priesthood was intimately interwoven with every branch of the ceremonial law of Moses, it must be admitted, that a change of the priesthood involves in it an alteration of the law; therefore the Levitical law is changed under the dispensation of the Messiah.

It may be proper here to inquire, what is the nature of the sacrifices to be offered by the Messiah in his character of high priest?—And in order to obtain a solution of this question let us turn to the prophecies of Isaiah, from chap. lii. 13. to the end of chap. liii. We there find the description of a personage,

* See the passage already quoted from R. Saadiah Gaon. See also the quotations to the same effect from Medrash Rabbah, Medrash Tillim, and R. Moses Haddarshan, by the Rev. Mr. Oxlee, J. R. March, 1815, p. 106, 107.

who evidently bears the character and office of a high priest; for he is said to justify many, and to bear their iniquities; he is also to make intercession for the transgressors. He is called the righteous servant of Jehovah; he is to deal prudently, to be exalted and extolled, and to be very high. And yet, by a strange contrast, the same person is described as being a root out of a dry ground, having no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is to be despised and rejected by those to whom he is sent, a man of sorrows, and acquainted with grief: and finally, he is led as a lamb to the slaughter, and is to be numbered with the transgressors.

I am not ignorant that the modern Jews apply this prophecy to the sufferings of their own nation, during their present long and dreadful captivity. But I have in another place examined this interpretation, and shewn its futility; and what I have written on the subject remains yet unanswered.*—Moreover, if the Jews themselves feel any confidence in the solidity of the above explanation of this prophecy, why have they excluded the whole of the 53d chapter of Isaiah from the Hapthoroth or portions of the Hebrew scriptures appointed to be read in the synagogues? This exclusion shews that their

Rabbins are afraid to look this prophecy in the face, and they have refused it a place in the Hapthoroth, evidently for the purpose of hiding it from the eyes of the Jewish people. How shall they be able to justify this act in the day of judgment!

There is good ground for supposing, that the ancient Jewish church applied the whole of the prophecy in question to the Messiah. Hence was it that the Messiah was called a leper.—“*A leper is his name, as it is said, Surely he hath borne our griefs.*”† Indeed, the Messiah only can claim the high exaltation described in this prophecy; he only, who, according to the quotation already given from R. Saadiah Gaon, is called *our Righteousness*, can sustain the character of a high priest to make intercession for the transgressors. The whole of the above prophecy of Isaiah does therefore unquestionably belong to the Messiah. And we hence learn, that the peculiar nature of his sacrifice as a high priest, consists in this, that he offers up himself as an expiation for our sins: He is led as a lamb to the slaughter, and poureth out his soul unto death. Whereas other high priests offer up bulls and goats as sacrifices, this man, the Messiah, by an act of singular and unparalleled love, is at once the Victim and the Priest.

Thus I have, from the very

* See my Remarks on Levi's Dissertations, p. 75—108.

† Dr. Gill, on Isaiah liii. 4. Pearson on the Creed, Article iv.

first sentence of your work, entitled, "The Restoration of Israel," compared with the Hebrew Scriptures, deduced the following most important inferences. *First*, That the Messiah is to unite in his own person the offices of king, prophet, and high priest. *Secondly*, That he, being confessedly of the tribe of Judah, the establishment of his priesthood infers in it an abrogation of that of the tribe of Levi, and a change in the Levitical law. *Thirdly*, That the peculiar nature of the sacrifice the Messiah is to offer in his high priestly office, is to consist in his giving up his own life as an expiation for sin.

Now, sir, there is between the circumstances of the life, death, character, and offices of Jesus of Nazareth, as these are described in the New Testament, and all that has above been deduced from the Hebrew scriptures respecting the Messiah, a coincidence so remarkable and minute in every part, as cannot be the effect of human contrivance or design, but must be from God. **JESUS of Nazareth** is therefore **THE MESSIAH**. He is now seated at the right hand of God, according to the 110th Psalm, as expounded in Medrash Tillim, and also by R. Saadiah Gaon and R. Moses Haddarshan. The same Jesus shall come again with the clouds of heaven, according to the prophecy of Dan. vii. 13. as expounded by sundry of your rabbies. The things which we Christians

hold are, therefore, none other than those which were spoken to your fathers by the ancient prophets, of whose writings you are the depositaries.

The rest of your work will probably furnish me with matter for future addresses to you; in the mean while, I shall close this, my first letter, by most earnestly requesting your attention to the solemn words which were spoken by the apostle Peter to your forefathers, on the occasion of a lame man being cured by Peter and John, at the Beautiful Gate of the Temple: and I earnestly pray, that the Holy Spirit of God, who made these words effectual to the conversion of five thousand of your fathers, may again give them life and power, and bless them for your conversion, and that of every Jew who may read this paper.

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses: and his name, through faith in his name, hath

made this man strong, whom ye see and know : yea, the faith that is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But these things which God before hath shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and He shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you, first, God having

raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."* With fervent prayers for your salvation, and that of the Jewish nation,

I remain, Sir,
Your most obedient Servant,
and sincere Well-wisher,
WILLIAM CUNINGHAME.
Lainshaw, near Glasgow.

To the Editors of the Jewish Expositor.

Gentlemen,

As many of the texts, and some of the arguments, made use of in the following paper, are the same as have been brought forward by the Rev. Mr. Scott, I think it right to mention, that I did not borrow them from that respectable writer, but that they were exclusively the result of my own researches into the Old Testament ; and therefore, the circumstance of two authors having, without any mutual correspondence, argued so nearly alike as we have sometimes done, must, in the eyes of candid persons, be considered as affording a strong presumption of the solidity of our reasoning. I am, &c.

WILLIAM CUNINGHAME.

CUNINGHAME'S SECOND LETTER
TO RABBI J. CROOLL.

SIR,

HAVING, in my first letter, shewn that Jesus of Nazareth is the Messiah, I now proceed to consider some of the objec-

* Acts iii. 12-26.

tions which you have offered to this fundamental article of the Christian faith.

You assert, that the Messiah "is to be only a man," and you quote Ezek. xxxv. 24. Jer. xxx. 9. and Hos. iii. 5. in proof of this position. In answer to this, I observe, that Christians maintain, quite as strenuously as the Jews, that the Messiah is to be truly and essentially man, born of the family of David.—The texts which you have brought forward, prove this, and no more. But it cannot be inferred from them, in opposition to many other passages of the Hebrew scriptures, that the Messiah is to be *only* man.

In the second Psalm, God, speaking to the Messiah, says, "Thou art my Son, this day have I begotten thee."—Now, though it be true that the righteous in general are called the sons of God, Gen. vi. 2, and that Israel, in particular, is called by God his first-born son, Exod. iv. 22; yet it is plain that the sonship of the righteous and of Israel is only by adoption. On the other hand, it is manifest from the Hebrew scriptures, that to the Messiah the title of "the Son" is given in a sense transcendently peculiar to himself, implying, that he is not, as you allege, only a man, but that he possesses the divine nature and perfections. Thus it is said, in Psalm ii. 12; "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed

are all they that put their trust in him." This description of the effects of the wrath of the Son, i. e. of the Messiah,* cannot possibly belong to one who is only a man, nor indeed to any creature.—What words could have been employed more significantly to describe the anger of God himself?—It were not only absurd, but even blasphemous, to apply such language to the wrath of any mere man, or even the highest

* In the first impression of this letter (see Jewish Repos. for November, 1815, p. 402) I quoted a passage from Kimchi on the second Psalm, on the authority of the London Society's edition of "Leslie's Short and Easy Method with the Jews," in order to show that Kimchi applies this Psalm to the Messiah. But upon a reference to the text of Kimchi, whose work I have since procured, I do not find any such passage in it. On the contrary, though Kimchi acknowledges that the ancient Rabbies applied the Psalm to the Messiah, yet he himself explains it exclusively in reference to David. He closes his commentary on the Psalm as follows: ויש מפרשים זההמזמור על גוג ומגוג והמשיח הוא מלך המשיח וכן פירשו רבותינו וזכרונם לברכה ומכאן זה המזמור על זההדרך אבלתקרב הוא כי אמרו דוד על עצמו כמו שפירשנו "There are who interpret this Psalm of Gog and Magog, and the anointed is (say they) the king Messiah; and thus our Rabbies of happy memory have expounded it. The Psalm (may be) explained in this way; but it is more probable that David spake concerning himself, as we have expounded it."

Bishop Pearson on the Creed, quotes a passage from Rabbi Solomon Jarchi, wherein Jarchi tells the reason why the modern Rabbies have chosen to expound this Psalm differently from their predecessors. רבותינו דרשו את הענין על מלך המשיח ולפי משמעו ולתשובה המינים נכון לפותרו על דוד עצמו וכן פירשנו "Our doctors have expounded it of the Messiah, but as to the literal sense and for answering heretics," (meaning Christians) "it is rather to be interpreted of David in his own person."

of the angelic creation. It can only be descriptive of the anger of Him who is in a transcendent sense the Son of God, and a partaker of the nature of the Godhead.

Further it is said of the Son,* "Blessed are all they that trust in him." This is the very same blessing pronounced on those who trust in Jehovah, Psalm xxxiv. 8. "Blessed is the man that trusteth in him."† Compare also Jerem. xvii. 7. and many other texts. Indeed, few exhortations abound more in the Old Testament than those which relate to trust in the Lord. For trust, and affiance, is the same as faith, and is of the nature of adoration, and cannot in an absolute sense be placed in any creature, without our incurring thereby the guilt of idolatry. Accordingly, there is not only no passage in scripture which can warrant our putting trust in the creature, but in Jerem. xvii. 5. it is written, "Cursed be the man that trusteth in man," and in Psalm cxlvi. 3. "Put not your trust in princes, nor in the son of man, in whom there is no help." Indeed, the whole tenor of the Hebrew scriptures, and the history of the most eminent servants of God therein recorded, concur to shew, that man is not worthy of our trust. He has neither the power to help us in time of need, nor possesses that stability of character which would render it

wise or prudent to trust in him, even were there no passages in the scriptures prohibiting such affiance.

From all that has been said on this point, it follows, that as the same blessing is pronounced on those who trust in the Son, the Messiah, as upon those who trust in Jehovah himself, and as there is a curse denounced against those who trust in man, and as the holy scriptures cannot contradict themselves, we must arrive at the conclusion, that the Messiah who is set forth as the legitimate object of unlimited trust, is not, as you assert, only a man, but possesses, with his humanity, a nature which is infinitely exalted above that of man.

This conclusion receives the most powerful support from the famous prophecy of Isaiah, ix. 6. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

The above glorious personage must be the Messiah, for no one except the Messiah is to occupy the throne of David in the manner here mentioned.—Now,

* אשרי כל חוסי בו
† אשרי הגבר יחסה בו

sir, this description of the Messiah can only be explained by a reference to the New Testament, wherein we are taught that He unites the nature of the Godhead with that of man, in one person. We also learn from the language of this passage, why the wrath of the Messiah, when kindled but a little, is to be so dreadful to his enemies, as is said in the second Psalm. The reason is that the Messiah, the Son, is the mighty God, one in nature with Jehovah the Father.

This prophecy of Isaiah is not inserted in the Hapthoroth, or sections of the prophets, appointed to be read in the synagogues. The great body of the Jewish nation are therefore ignorant of its existence.

In confirmation of the above transcendently important truth, may be quoted Jerem. xxiii. 6. "And this is his name whereby he shall be called, Jehovah our Righteousness." That this relates to the Messiah, is acknowledged by your own Rabbies, some of whom have hence confessed that the name of the Messiah is Jehovah.—The same learned Christian, from whom I quoted a passage of the Sopher Ikkarim, in my first letter, cites also the following words from Midrash Tillim, on Psalm xxi.* "God calleth the Messiah by his own name, and his name is Jehovah; as it is said, Exod. xv. 3. The Lord is a man of war, Jehovah is his name. And it is written

of the Messiah, Jer. xxiii. 6. And this is the name which they shall call him, Jehovah our Righteousness."

In Isaiah xlv. 24. are the following words: "Surely shall one say, *In Jehovah have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed.*" In liv. 17. God, speaking to his ancient church in her restored state, says to her, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, *and their righteousness is of me, saith Jehovah.*"

Jehovah, *in whom men have righteousness, and of whom is their righteousness,* in these passages, is evidently the same person who is called *Jehovah our Righteousness* in the text cited from Jeremiah: that is, as I have already shown, and as is affirmed by your own Rabbies, the Messiah.

It is thus written by the same prophet Isaiah, xlvi. 12. "Hearken unto me, O Jacob, and Israel my called. I am he. I am the first. I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them they stand up together. All ye, assemble yourselves and hear, which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon,

* Bishop Pearson on the Creed.

and his arm shall be on the Chaldeans. I, even I, have spoken, yea, I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord Jehovah and his Spirit hath sent me."*

In this remarkable passage the same divine person, who in the first sentence declares himself to be the first and the last, continues to speak. He claims to himself the work of creation. He then alludes to the calling of Cyrus, and the redemption from Babylon, and he concludes by declaring, that he is sent by the Lord Jehovah and his Spirit. Now, sir, there is evidently in this place mention made of three divine persons. First, the Speaker, who describes himself to be the first and the last, and the Creator of the heavens and the earth. Secondly, the Lord Jehovah, by whom he is sent: and, thirdly, the Spirit of Jehovah, who concurs in sending him.

I am informed by learned Christians, acquainted with your rabbinical writings, of which I profess my own entire ignorance, that, in the book called Zohar, in Levit. fol. 29, col. 4, is the following passage: "The mystery of Elohim is this: there are three degrees, and every one of these degrees subsisteth by itself, and yet all of them are one, and knit

* This passage is also omitted in the Hapthoroth.

together in one, nor can one be separated from the other."*

The next scriptural evidence which I shall bring forward to prove the divine nature of the Messiah, is in the 50th of Isaiah:—"Wherefore when I came was there no man? When I called was there none to answer? Is my hand shortened at all, that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting."†—In

* See the passage quoted in the original Chaldee, in the London Society's edition of Leslie's Short and Easy Method with the Jews, p. 68. Vide also Kidder on the Messiah, P. iii, p. 83. where other places are cited from the same Jewish author, on the doctrine of a threefold distinction in the divine unity.

† This passage is included in the Hapthoroth, and it is the first important prophecy quoted by Christians in their controversy with the Jews, from the books called by the Jews נביאים אחרונים which is read in the synagogue. Almost every other passage of the prophets which we found upon, is omitted in the Hapthoroth, or selections made for being read in public worship.

this passage we evidently discern the same divine person who, in the place last quoted, declares himself to be sent by the Lord Jehovah and his Spirit. He here complains, that when he came there was no man to receive him, or in other words, that he was despised and rejected of men, according to what is written by the same prophet in chap. liii. He then describes his own divine power and attributes; and in the next place he affirms that Jehovah hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary: and lastly, he declares his own deep humiliation and sufferings. The whole description exactly answers to the Lord Messiah in his state of humility, when he came into the world to expiate the sins of men, by offering up himself unto death, as is described in the 53d chapter first quoted.

I am not ignorant that some Jewish interpreters affirm, that it is the prophet Isaiah who speaks in the last part of the above quotation from his 48th chapter, and that it is of himself he affirms, "The Lord hath given me the tongue of the learned, &c." but this interpretation is directly contrary to the natural signification of the words, as there is no intimation or indication of a change in the speaker throughout the whole of the passage.

I would here remark, sir, how entirely this language of the Lord himself, respecting

the reception he met with at his advent, corresponds with the conduct of the Jewish nation to Jesus of Nazareth. The Lord says, "Wherefore came I, and there was no man, I called, and there was none to answer?"—Compare with this the pathetic lamentation of Jesus over the city of Jerusalem: "And when he was come near he beheld the city, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes." Luke xix. 42. And on another occasion he exclaimed: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. xxiii. 37.

I now pass on to a very remarkable testimony, contained in the book of the prophet Zechariah, in support of the great and momentous truth which I am illustrating, chap. ii. 8. "Thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For behold I will shake mine hand upon them, and they shall be a spoil to their servants: *and ye shall know that the Lord of hosts hath sent me.*—And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of

thee, and thou shalt know that the Lord of hosts hath sent me unto thee.*

Now, sir, who is this Jehovah of hosts sent by Jehovah of hosts? Is it not manifest that he must be the same divine person who in Isaiah xlvi. declares himself to be the first and the last, the Creator of heaven and earth, and yet to be sent by the Lord Jehovah and his Spirit? Is it not apparent, that between Jehovah of hosts, who sends, and Jehovah of hosts, who is sent, there must be a personal distinction, like that which Christians believe to exist between the persons of the Trinity? a distinction no way inconsistent with the unity of the divine essence, since we hold, that a plurality of persons exists in the unity of the Godhead, so that Jehovah Elohim is one in nature, substance, and deity, but three in person,—according to what is contained in the book Zohar, quoted above.

I ask, in the next place, who is the Lord, the Messenger, or Angel of the Covenant, who, according to the prophecy of Malachi, iii. 1, is suddenly to come to his temple?†—He is,

* This prophecy is likewise omitted in the Hapthoroth.

† This prophecy of Malachi is in like manner omitted in the Hapthoroth; and there is a circumstance which renders this omission the more striking, and shows with what deliberate purpose a passage tending to prove that the Messiah must have come during the standing of the second temple, is concealed from the eyes of the Jewish people. The circumstance to which I allude, is, that though the first three verses of the chapter

without question, the same divine person already so often mentioned, i. e. Jehovah of hosts, sent by Jehovah of hosts, and therefore is called the Angel, or Messenger, in reference to his being sent to the house of Israel.—In this place, indeed, he is not called by the name of Jehovah: the word is, *אֲדֹנָי* Lord, with the definite article *ה*, being the same word as is joined with the name *יְהוָה* Jehovah, in Exod. xxxiv. 23. and also in Isaiah x. 23. As it is said that he shall come to *his own* temple, and moreover, works are ascribed to him in the context which cannot be performed by one who is not God, the inference in support of his deity from this passage is undeniable.

This is the same angel of the Lord who spake unto Hagar at the well Lahai-roi, Gen. xvi. 7, and promised that he would multiply the seed of Hagar. This angel is in the context called Jehovah, v. 13. “And she called the name of Jehovah that spoke to her, Thou God seest me.”—This Angel is therefore manifestly the same divine person, Jehovah sent by Jehovah, who is described in the places already quoted.

This again is the Angel of God, who appeared in a dream to Jacob, and said unto him, “I am the God of Bethel, &c.” Gen. xxxi. 11—13. This is

predicting the sudden advent of the Messiah, are not in the Hapthoroth, the section of the Hapthoroth read on *שבת* *הגדלה* begins at verse the *fourth*.

the angel whom Jacob acknowledged as his Redeemer from all evil, and to whom he prayed that he would bless the sons of Joseph, Gen. xlviii. 15, who, therefore, could not be a created angel, but must be Jehovah sent by Jehovah. This is the same divine person who appeared to Moses in the bush, Exod. iii. 2. and who is called Jehovah and Elohim in the 4th verse of the same chapter. I shall here introduce a passage, quoted from one of your own Rabbies, in proof of this point. Rabbi Moses Ben Nachman on Exod. iii. fol. 75. col. 1.* “That Angel is the Angel Redeemer, of whom it is said, *My name is in him*. It is he who said to Jacob, *I am the God of Bethel*. Again it is said of him, *And the Angel of his presence*, (namely, that Angel who is his own presence, or face) he shall save them. Of him it is said, *Suddenly shall he come to his temple, the Lord whom ye seek, and the Angel of the Covenant, whom ye desire.*”

This remarkable testimony from one of your own writers so entirely coincides with what I myself have inferred from the examination of the preceding texts of scripture, that I deem it necessary to produce only one more passage, in illustration

of the character of that divine Angel of Jehovah so often mentioned.—I observe, therefore, that the Captain of the Lord’s host, who appeared to Joshua near Jericho; whom Joshua worshipped with his face to the earth, and who commanded Joshua to loose his shoe from off his foot, because the place whereon he stood was holy; is manifestly the same Angel of Jehovah spoken of above. And as he accepted the worship offered to him by Joshua, he could not be a created angel, but must be the same person called the Son, the Lord our Righteousness, and Jehovah sent by Jehovah, and therefore he was the Lord Messiah himself.

I now proceed to observe, that the deity of the Messiah is to be inferred, not only from those texts of scripture which expressly assert it, but also from the works he performs. It is said of him; “With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” Isaiah xi. 4, 5.

Now these are works which cannot belong to one who is only a man. To judge the earth and save the meek, are the peculiar works of God. Psalm xcvi. 8, 9. “Let the floods clap their hands, let the

* המלאך הזה הוא המלאך הגואל שנאמר כי שמי בקרבנו הוא שאמר ליעקב אנכי האל בית אל ונאמר ומלאך פניו הושיעם כלומר מלאך שהוא פניו והוא שנאמר בו ופתאום ובווא אל היכלו הארון אשר אתם מבקשים ומלאך הכרית אשר אתם הפצים: London: Society’s edition of Leslie’s Short and Easy Method with the Jews, p. 67.

hills be joyful together before the Lord: *for he cometh to judge the earth: with righteousness shall he judge the world and the people with equity.*" Psalm l. 6. "And the heavens shall declare his righteousness; *for God is judge himself.*" Psalm lxxvi. 6. "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared; and *who may stand in thy sight when once thou art angry?*"* Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, *to save all the meek of the earth.*"

It thus appears, Sir, by carefully comparing many different passages of the Hebrew scriptures,—That the wrath of the Messiah is described in language that cannot be applied to the anger of any creature:—That trust in the Messiah is commanded in exactly the same words, and with the same blessing annexed to it, as trust in Jehovah:—That the Messiah is expressly called, Jehovah our Righteousness:—That the terms Wonderful, Counsellor, the mighty God, the Father of Eternity, are also ascribed to him:—That he affirms himself to be sent by Jehovah of Hosts and his Spirit, and yet assumes to himself the title of the First and the Last, and the works of creation:—That he complains,

* Compare this with the Second Psalm;—"Kiss the Son lest he be angry, and ye perish by the way, &c."

that at his advent there was no man to receive him, and when he called, there was none to answer him, or, in other words, that He was rejected by the nation to whom He was sent:—That in another place, he describes himself under the name of Jehovah of hosts, sent by Jehovah of hosts:—That the same Divine Person, on various occasions, appeared to the holy men of old, and was the object of their affiance and adoration, under the name of the Angel of Jehovah, and also Jehovah:—That the same person is described as the Lord, the Angel of the Covenant, and his sudden advent to his own temple is promised in the prophecy of Malachi:—and finally, That works are ascribed to the Messiah which belong peculiarly to God.

I am therefore under the necessity of remarking, as a direct inference from all that has thus been established by an examination of the Hebrew Scriptures, that your assertion that the Messiah "*is to be only a man,*" is utterly inconsistent with, and opposed to, the faith of the ancient Jewish church and the genuine principles of Judaism. In maintaining the position in question, you deny and reject that Divine Angel of Jehovah; who, as the God of Bethel, was worshipped by the patriarch Jacob, and acknowledged by him as his Redeemer from all evil; who spake to the fathers, and whose sudden advent is promised by the prophet Malachi.

The next inference which I draw from the foregoing reasoning, is, that—as the testimony which the New Testament bears concerning Jesus of Nazareth, exactly corresponds with what has been thus deduced from the Hebrew Scriptures respecting the Messiah, the Angel of Jehovah, or Jehovah sent by Jehovah,—Jesus is certainly the Messiah promised to the fathers from the earliest ages. “This then is the stone which was set at nought of you builders, which is become the head of the corner.” Psalm cxviii. 22. “Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.” Acts iv. 11, 12.

The rejection and crucifixion of Jesus of Nazareth is therefore that trespass which you have trespassed against Jehovah, Levit. xxvi. 40. until you confess which, all your hopes of restoration to the land of your fathers, and enjoying peace and prosperity there, are vain. That you shall, at length, confess this dreadful sin, is predicted in the clearest terms, by the prophet Zechariah, who, in describing your future repentance as a nation, uses the following words: “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son,

and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon,” Zech. xii. 10, 11.

That the Messiah is here intended, is acknowledged by some of your own Rabbies. The learned Christian,* whom I have already quoted, introduces a passage from the Bere-shith Rabba, on Zech. iv. 7. “In answer to that question, *Who art thou, O great mountain?* he answereth, The great mountain is the Messiah, the Son of David. And he proves it from, *Grace, Grace unto it,* because he giveth grace and supplications,”† as it is written, Zech. xii. 10.

The above remarkable passage of Zechariah is, in like manner with so many other prophecies respecting the Messiah, omitted in the Hapthoroth, or selections of the Prophets, read in the synagogues. And as few of the Jews possess complete copies of the scriptures, it arises from this circumstance, that all the passages thus omitted remain concealed from the great body of the nation. O that their teachers and spiritual guides who acquiesce in this concealment, would seriously ponder the curse which is denounced in the Law, against him who maketh the blind to wander out of the way!

* Pearson on the Creed, p. 201.

† שהו נתן חן ותהנהגים

Deut. xxvii. 18. The royal Psalmist calls the word of the Lord "a lamp unto his feet, and a light unto his path." Ps. cxix. 105. As he who on a public street or highway, were to extinguish a large proportion of the lamps lighted therein, for guiding the feet of passengers, would be answerable to God and to man, for all the accidents which might happen from the removal of the lights; in like manner, they who have hidden from the eyes of the people of Israel, so large a portion of the word of the Lord, are evidently chargeable with the guilt of causing the blind to wander from the way.

With earnest prayers, that all Israel may soon return and worship the God of Bethel, who redeemed their father Jacob from all evil,

I remain, Sir,

Your most obedient Servant,
and sincere Well-wisher,

WILLIAM CUNINGHAME.

Lainshaw, near Glasgow.

EXTRACT FROM

ORIENTAL MEMOIRS;

SELECTED AND ABRIDGED FROM A SERIES OF FAMILIAR LETTERS, WRITTEN DURING SEVENTEEN YEARS RESIDENCE IN INDIA; INCLUDING OBSERVATIONS ON PARTS OF AFRICA AND SOUTH AMERICA. BY JAMES FORBES, F.R.S. &c.

DURING my residence at Anjengo, I was deputed to transact some money concerns between the English Company and the Jews at Cochin; they do not reside in the city, but at Jews' town, or Mottancheree, situated on the banks of the river, about a mile distant;

where they have two large synagogues, and many excellent houses and gardens; and are allowed the free exercise of their religion, and carry on the principal trade of the settlement. Jews from Poland, Spain, and other parts of Europe, were intermingled with those established in Malabar, many ages before the discovery of India by the Cape of Good Hope.

Samuel Abraham, a native of Poland, a man of learning, years, and respectability, was the most eminent merchant at Mottancheree in 1772. He managed my business for the Company, and gave me every information in his power respecting the Jewish tribes settled in the king of Cochin's dominions. They are a people distinct and separate from the surrounding Malabars, in dress, manners, and religion, as well as in their complexion and general appearance. The Hebrew colony is said to have emigrated from Judea soon after the destruction of the second temple by Titus Vespasian; when a number of these devoted people, escaping from the dreadful massacres and sale of captives at Jerusalem, consisting of men, women, and children, priests and Levites, with such effects as they could transport, emigrated from Palestine to India: a country probably not unknown to the Jews in more prosperous days, at least to those tribes situated near Tyre and Sidon. The Medes, and Persians, had

a communication with distant parts of India for articles of luxury; and that they carried on a considerable trade to its remote provinces before Alexander's conquest, is evident from Strabo, Pliny, and other writers; exclusive of the maritime commerce already mentioned, from the Periplus and Grecian historians. It is therefore not improbable that some Jewish families, on their dispersion at the first captivity, or at some subsequent period, may have wandered to the Malabar coast; which my venerable informer assured me was believed by his people to have been the case with part of the tribe of Manasseh.

The fate of the expatriated Jews who wandered to India after the destruction of the second temple, until their arrival in Malabar, at the conclusion of the fifth century of the Christian æra, is, I believe, nowhere authenticated. At that period the colony reached their place of destination: the sovereign of the country, a brahman, treated them with kindness, and allowed them to settle at Cranganore with considerable privileges. There they were established many centuries, increasing in wealth and consequence, until, from dissension among themselves, they called in the aid of surrounding princes, and, after much cruelty and bloodshed, were driven from Cranganore, with the loss of their possessions and property.

These unhappy fugitives

were thus separated and dispersed among the Malabar districts, until a remnant again collected, and were permitted by the king of Cochin to settle at Mottancheree, on the banks of Cochin river, where their descendants have continued ever since. Samuel Abraham assured me, that they had in their possession a royal grant of Cranganore, and the district allotted to their ancestors, on their first establishment in Malabar, engraved on metal, and signed by the brahmin sovereign of the country. This is since confirmed by Dr. Claudius Buchanan, who procured a fac simile, engraven on copper, from the original brass tablet which he saw in the possession of the Cochin Jews in 1807; he has also published a translation from that made by the Jews into the Hebrew language: the original grant, as dated in the Malabar annals, corresponds with the year 490 of the Christian æra.

The history of the Jews is the most wonderful of any in the annals of time: they are indeed a standing miracle! and however modern philosophy may raise doubts of revelation in some particulars, a people scattered over the face of the earth, yet preserved distinct and separate from every nation among whom they dwell, affords incontrovertible evidence of its truth. We trace them from the call of Abraham in Chaldaea, and rest with delight at the tents and wells of the patriarchal shepherds: from those

pastoral scenes we accompany them to Egypt, sympathize in their captivity and oppressions under an ungrateful monarch, and rejoice in their deliverance from cruel bondage : we share in their adventures in the wilderness, and participate in their wars and conquests in Canaan. Established there, and dissatisfied with the theocracy, we view them under the regal government, in a progressive increase of wealth and population, until, at the conclusion of David's reign, the men of Israel who drew the sword, were a thousand thousand, and an hundred thousand, and Judah was four hundred threescore and ten thousand men ; all descended in a direct line from Abraham, the pastoral patriarch. In the reign of Solomon the temporal prophecies were completed ; the wealth, power, and greatness of that extraordinary monarch, surpassed all the kings of the earth : they sought his presence to hear his wisdom, and brought every one a present, vessels of silver, and vessels of gold ; raiment, armour, and spices ; horses and mules ; until he made silver in Jerusalem as stones, and cedar trees in the plain : all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon of pure gold, none were of silver ; it was not any thing accounted of in the days of Solomon. For the king's ships which went to Tarshish with the servants of Hiram, king of Tyre, returned

every three years with gold and silver, ivory, apes and peacocks. The queen of Sheba came from a far country to hear his wisdom, and to behold his glory, accompanied by a very great caravan of camels, that bare spices, and gold, and precious stones ; and when she beheld his greatness, and the splendour of his court, there was no more spirit in her : on her return to her own land, she gave the king an hundred and twenty talents of gold ; and of spices, and precious stones, great abundance : but far beyond all was the approbation of his Maker, and his manifestation of his divine presence in the temple ; where, after he had finished his prayer at the dedication, the fire visibly descended from heaven, and consumed the sacrifices : and the glory of the Lord filled the house ; so that the priests could not enter because of the glory !

We cannot easily imagine a more splendid monarch, nor a happier people : heaven and earth united to exalt them in the face of the nations ; but, alas ! how soon did the gold become dim, and the fine gold changed ! Solomon forgot the guide of his youth ! and in his old age, bowed down to Ash-taroath, the goddess of Zidon, and to the abomination of Ammon ; and built altars, and sacrificed unto the gods of his strange wives. His example was followed by many of his successors, until their idolatry became so abominable in the sight of JEHOVAH, who had

peculiarly styled himself the God of Israel, that, after a succession of heavy judgments, blended with signal mercies, he finally withdrew his protection from the ungrateful tribes of Israel and Judah; and "Nebuchadnezzar king of Babylon came up against Jerusalem, and besieged it, with a large army: and famine prevailed in the city, and there was no bread for the people; the city was broken up, and all the men of war fled by night, by the way of the gate which is by the king's garden; and Zedekiah king of Judah went by the way towards the plains: and the army of the Chaldees overtook him in the plains of Jericho, and brought him to Nebuchadnezzar, who gave judgment upon him: and they slew the sons of Zedekiah king of Judah before his eyes, and then put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And they slew the young men with the sword, and had no compassion upon the young man or maiden; nor upon the old man, nor him that stooped for age: and all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes; all these were carried to Babylon! And they burnt the house of God; and brake down the walls of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof: and them that had

escaped from the sword caused he to be carried away to Babylon, where they became servants and slaves for seventy years." There we behold them in a deplorable state of captivity, hanging their harps upon the willows of Euphrates, unable to sing the songs of Zion to their taunting oppressors, and suffering a cruel bondage until released by the decree of Cyrus: then with their millions reduced to forty-two thousand, they were numbered by hundreds, and by twenties, in their small encampment near the river Abava; there Ezra, their pious leader, proclaimed a fast, and prostrated himself before the God of Israel, who had delivered their fathers, their kings, and their priests, to the sword, to captivity, and to spoil: but had now extended his mercy to them in the sight of the kings of Persia, and had left a remnant to escape, and to set up the house of God, and to repair the desolations of Jerusalem! Their history is still interesting, from the building of the second temple until the final destruction of Jerusalem by Titus; predicted by the SON of GOD, for their rejecting him as the Messiah. From that dreadful period, to the present day, what a spectacle do they exhibit! how fully accomplished are all the prophecies respecting them! they daily present a miracle which no sophistry can controvert, no scepticism elude. Scattered over the face of the earth, how awfully do their expatriated

tribes fulfil the denunciation of their lawgiver! "If thou forgettest the LORD thy God, and servest other gods, the Lord shall scatter thee among all people, from one end of the earth even unto the other; and thou shalt become an astonishment, a proverb, and a bye word among the nations, whether the Lord shall lead thee; if thou wilt not observe to do all the words of the law; that thou mayest fear this glorious and fearful name, THE LORD THY GOD!"

REMARKS ON DANIEL XI. &c.

To the Editors of the *Jewish Expositor*
Gentlemen,

As your correspondent B. in the *Expositor* for August, appears unfavourable to my views of that difficult but interesting passage in Dan. xi. &c. and would support the request of N. for a more particular examination of the subject; I have been led candidly to re-consider my former communication on this text, and would therefore beg leave to lay the result before your readers.

1. The character introduced chap. viii. 9—14. 23—26, and continued in chap. xi. 21—45, is Antiochus Epiphanes, and the passages now under review can only receive their *primary* accomplishment in him.

The "little horn," that was to become the persecutor and oppressor of the Jewish church, is universally allowed, by both ancient and modern commen-

tators, to be Antiochus Epiphanes. Says Josephus, "Truly it happened, that our nation suffered these very things under Antiochus Epiphanes, which Daniel had seen, and many years before had committed to writing, as events that would fall out:"* So St. Jerome, "He (Antiochus) fought against Ptolemy Philometer and the Egyptians, that is, against the *South*, and again against the *East*; and those who attempted a change of government in Persia; and lastly he fought against the Jews, took *Judea*, entered Jerusalem, and in the temple of God set up the image of Jupiter Olympius."†

Antiochus Epiphanes was the son of Antiochus the Great, king of Syria; he is here called a "little horn" from his usurpation of the crown, being a younger brother; his vile, despicable character, and his contemptuous beginning, being many years a prisoner at Rome. This horn, we are told, from small beginnings, should "wax exceeding great toward the South, and toward the East, and toward the pleasant land." "Toward the South," he made war upon Ptolemy Philometer king of Egypt, and seized upon his territories. "Toward the East," he invaded Persia, and vanquished Artaxias, the tributary king of Armenia. And "toward the pleasant land,"

* Joseph. Antiq. B. x. c. 11. sect. 7.

† Jerome on Dan. c. viii. col. 1105. Benedict. edition. See also to the same effect Porphyry, Grotius, &c. upon this text,

that is, Judea; he made war upon the Jews, took Jerusalem, and harassed and oppressed the whole nation. "And he waxed great even to (or against) the host of heaven, and he cast down some of the host, and of the stars to the ground, and stamped upon them." He fought against the "host of heaven," that is, the church of God, "the mighty or the holy people," ver. 24. and against the priest and Levites, who are called "stars" from their eminence and lustre, and "the host of heaven" from their service and waiting in the temple. Num. viii. 24, 25. "Yea, he magnified himself even to (or against) the Prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down," Antiochus not only magnified himself against the High Priest Onias,* whom he displaced from his office, but even against the God of Israel;† he "took away the daily sacrifice," which God had appointed to be offered for his own glory; and polluted the sanctuary;‡ and lastly he "cast down," spoiled, and profaned, "the place of his sanctuary," dedicating the temple to Jupiter Olympius, and setting up his image upon the altar.§ "And an host," (or וצבא "an appointed time," as it is rendered in chap. x. 1. of this prophecy,) was given him against the daily sacrifice by reason of transgres-

sion, and he cast down the truth to the ground, and he practised and prospered." "He cast down the truth to the ground,"—he trampled upon the book of the law, the word of truth, "rent" it and burnt it with fire,* that its name might be destroyed, and its contents lost and forgotten; but still the same hand of Providence, that unsheathed the sword, and permitted him to correct Israel, for their transgressions; had fixed and determined the time beyond which he should not prevail. As the power by which he wrought was the permission of God, so the event of his life and actions was also at his disposal. He also "prospered" in all his projects and practices for their destruction; for when he took Jerusalem, 40,000 were slain in the conflict, besides 40,000 he made prisoners and sold.†

Ver. 23. "And in the latter time of their kingdom, when the transgressions are come to the full, a king of a fierce countenance and understanding dark sentences," (or ומבין versed in dark practices) "shall stand up," ver. 24. "and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people" (or the people of the holy ones, ועם-קדשים).

Here we may observe, 1st. the *character* of this monarch. He shall be a king of a fierce

* 2 Macc. iv. † 2 Macc. ix. 8—10.

‡ 1 Macc. i. 45. § 1 Macc. i. 54. See also Jerome's comment, col. 1129.

* 1 Macc. i. 56. † 2 Macc. v. 14.

obdurate aspect, neither fearing God nor regarding man; such we know was Antiochus. He shall understand and be versed in all the dark practices of dissimulation and deceit; he shall practise all the wiles of Satan, and by these shall overcome men. All which we find amply fulfilled in his character. 2. His success; his power shall be mighty, victory shall attend his arms in every direction; but he shall vanquish not by his own power, but partly by the assistance of Eumenes and Attalus,* who contributed to establish him upon the throne, partly by the treachery of the Jews themselves, who came over to his interest; but especially by the divine permission. The mighty people, the people of Israel, could not resist him with all their power; the princes of Egypt could not stand before him with all their forces. His destruction was terrible, he destroyed with a mighty hand.

And through his policy also "he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand." ver. 25. The means by which he shall gain all his honour and glory in war shall not be by true valour or courage, but by policy and subtlety, by cunning, craft and deceit; for he shall cause craft to prosper." "By peace he shall destroy many;"

under the pretence of treaties and alliances he shall encroach upon the dominions of others, and cajole them into subjection.* "He shall stand up against the prince of princes." He shall not only set up, and displease the high priests at his pleasure,† as we have already noticed; but he shall stand up against God himself; he shall profane his temple and his altar, shall prohibit his worship, and persecute his people. But "he shall be broken without hand," he shall not die by the hand of man, but he shall fall into the hands of the living God. Antiochus, having heard that the Jews had cast the image of Jupiter Olympius out of the temple, was so inflamed, that he vowed to make Jerusalem "a common burying place;" but no sooner had he uttered these words than he was smitten with an "incurable plague in his bowels," and tormented with many and strange torments, of which he died in the mountains of Pacata near Babylon.‡

In the xith chapter of this prophecy we have a full and more particular account of what was briefly mentioned in the viiith, wherein the character, the actions, and successes of this remarkable personage are given at greater length; also the wars and devastations he should commit upon the Jewish nation and religion; his con-

* See Jerome and Porphyry upon this place; and for a specimen, 1 Macc. i. 30. † 2 Macc. iv. 7. &c.

‡ Usher's Annal. ann. 3840. 1 Macc. vi. 4, &c. and 2 Macc. ix. 2—28.

* See Appian's Syrian Wars, p. 187.

tempt of the divine ordinances; and finally of his fall and ruin when in the midst of his career. But to examine these more particularly,

It is said; "A vile person shall stand up, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries." ver. 21.

Antiochus, returning from Rome, had advanced as far as Athens, when his brother Seleucus was poisoned by Heliodorus.* But "the honour of the kingdom was not given to him," for both Heliodorus and Ptolemy Philometer king of Egypt attempted to usurp the crown for themselves; but being defeated in their ambitious aims, they only added influence to the cause of Antiochus. Neither was Antiochus the right heir to the crown, but Demetrius his nephew, who had been sent by his father Seleucus to be a hostage at Rome, in the place of Antiochus.† Nevertheless he "obtained the kingdom by flatteries."

By flattering Eumenes and Attalus, two neighbouring princes, they willingly engaged to assist him, especially, as being jealous of the Romans in their proceedings, and wishing to secure an alliance with the king of Syria.* By flattering also the Syrians† and the Romans, paying the latter all the arrears of tribute due against his father, and presenting them with golden vessels of great value,‡ he soon obtained their concurrence; and thus he "came in peaceably."

The character of this prince was the very reverse of his surname. "Vile," as applied by the prophet, seems most appropriate to his real character: for he is described as stealing out of his court into the city incog; mixing with the most debauched company, and drinking and revelling to the greatest excess.§

Polybius, a contemporary writer, instead of Epiphanes, or the illustrious, entitles him Epimanes, or the madman.||

W. K. S.

Carlisle, Aug. 16, 1816.

PROCEEDINGS OF THE LONDON SOCIETY.

FIRST REPORT OF THE BRISTOL AUXILIARY SOCIETY.

Your Committee feel it incumbent on them, before they enter upon the Report of their Proceedings since their appointment to their office, to render an account of the delay

which has occurred in their appearing before you. It was intended, agreeably to your seventh Regulation, to hold the

* Appian, *ibid.*

† "With a shew of clemency he got possession of the kingdom of Syria." Jerome, *ibid.*

‡ Liv. B. xlii. c. 6.

§ *Ibid.* B. xli. c. 24, 25.

|| Polybius, quoted by Athenus, Lib. x. p. 439.

* Appian, *ibid.* p. 187. et Jerome, col. 1127.

† See Appian, *ibid.*

Anniversary early in June; but as the Annual Meeting of the Bristol Auxiliary Bible Society took place towards the latter end of May, and that of the Church Missionary Society not long before, it was judged better to avoid the too close succession of Public Meetings at that season of the year; and similar considerations, added to others also of a local nature, have induced your Committee to defer meeting you till this time. And they are of opinion that for reasons similar to those just mentioned, it will be expedient in future to hold the Anniversary Meeting of the Society at this season, rather than earlier in the Summer.

Your Committee feel persuaded that it will be gratifying to you, no less than it is to themselves, to advert briefly to the circumstances which marked the formation of this Society. It cannot be unknown to many of you, that the important change introduced, in the spring of last year, into the constitution of the Parent Society, was owing in no inconsiderable measure to the opinions expressed by several members of the Establishment in this city, when called upon to come forward in aid of the Society as then constituted. The change alluded to having been adopted, its friends in Bristol lost no time in advancing to its support with an alacrity and zeal which derived only increased energy from the obstacles which had for a time repressed its exertion. They

called upon you to give efficacy to their wishes—with your characteristic promptitude and liberality you answered their call. Your Public Meeting was animated by the spirit of love to God and man. The prevailing sentiment was, ‘Let God be glorified in the salvation of Israel.’ The hearts of as many as bare good will to Zion, were cheered by the tokens then displayed of the Divine presence with the cause and those engaged in it. Those friends who came from a distance to be the witnesses and abettors of your proceedings, went away with their hands strengthened for their work by what they heard and what they saw; and the Parent Institution in London, just recovering from a lengthened conflict with multiplied dangers and difficulties, was re-animated and revived by the intelligence of what Bristol was doing in her behalf.

Your Committee trust that in thus reverting to the period from which they date the commencement of their labours, they are influenced by no unbecoming sentiments of vain-glorious exultation. They cannot however but feel, that a recollection of the principles which gave birth to the Society and impressed so decided a character upon its origin, affords at once the *amplest encouragement*, and *best directory*, to their exertions. Whilst they gladly cherish the hope that a Society formed under such auspices will continue to flourish under the blessing of Him to

whom it owes its existence, they desire to bear in mind that its servants are called upon to discharge their office in the same spirit of simplicity and godly sincerity, of zeal and love, of humility and dependence on superior aid, which pervaded, and, (if they may be allowed so to speak,) which *consecrated*, its earliest operations. That in this spirit they *ought* to have acted during the past year, they scruple not unfeignedly to declare; and though they dare not affirm, that they *have* throughout acted in this spirit, they trust they have not been wholly uninfluenced by it in the course of proceeding which it is now their duty to lay before you.

The first measure in which your Committee were engaged was one not less gratifying than important,—the formation of a Ladies' Society in connexion with the Auxiliary, to the establishment of which they have just been adverting. They know not how to designate this Society by an appellation either more honourable or more descriptive of the design with which it was instituted, than that given it in the Report of its own Committee, which speaks of it as the 'handmaid of the Bristol Auxiliary Society.' In adopting however this title as expressive of the relation in which it stands to your Auxiliary, your Committee deprecate the idea of attaching to it an inferior or subordinate importance. On the contrary they entertain and

desire thus unequivocally to express, the deepest sense of the value of its services. They do not scruple to declare their conviction, that on the exertions and assistance of the Ladies' Society mainly depends the *permanent efficiency* of the larger one which they themselves have the honour of representing. Under this conviction they earnestly solicit the continuance, and (if it be not too much to ask) the *increase* of their friendly efforts. And though they trust and are persuaded that in what they have already done they have had a far more exalted and Christian aim than mere human praises or admiration, your Committee hope that they may be allowed to offer, and that the Ladies associated in this good work will accept, this public expression of gratitude for their past services, as at once a claim upon their constancy and an incentive to their zeal.

The primary object proposed in the formation of the Ladies' Society, besides the more general diffusion of information and interest in behalf of the Jewish cause, was the collecting of smaller contributions in weekly, monthly, or quarterly payments. Of the vast importance and efficiency of this mode of raising contributions in support of religious charities, recent experience has furnished most abundant proof: were further testimony wanting, it would be sufficient to state that, from the exertions of her valuable co-adjutress, your Soci-

ety's funds have, during the past year, received an accession of upwards of £300. And so deeply impressed are your Committee with the conviction that nothing can conduce more to the abiding usefulness of any Association than the *keeping its object simple and well defined*, that they cannot forbear earnestly recommending to their female fellow-labourers to *confine* themselves to the levying of *smaller* weekly, or monthly, payments, and to transfer any larger donations or subscriptions which may be offered them, to the Lists of *this* which may *relatively* be termed the *Parent Society*.

Your Committee, anxious to promote as widely as possible the formation of small Associations which shall have the object just mentioned steadily in view, cannot forbear strengthening their recommendation by borrowing the language used by the Committee of the Ladies' Society. 'It must be well known,' says their Report, 'to many whom your Committee now address, how often the want of such means of facilitating the reception of small contributions has checked the half-formed wish to drop a mite into the treasury of religious charity. To foster every such rising desire, small local Associations are most desirable. Lovely indeed would be the prospect presented to the Christian eye by this highly-favoured country, if every part of it—not the populous city only but the obscure hamlet also—were wa-

tered by the threefold stream of Bible, Missionary, and Jewish Societies.'

Nor can your Committee withhold the expression of their cordial assent to the remark which follows the observation just quoted. 'Let it not be supposed,' the Report continues, 'that the friends of the Society for promoting Christianity among the Jews wish to give it an undue importance. It is in conjunction with the other two,' (viz. the Bible and Missionary Societies,) 'that it appears to most advantage, "a threefold cord which cannot be broken."'

Your Committee feel also an entire persuasion that the members of their sister Society concur with them in feeling the indispensable importance of so conducting their proceedings, as to afford observers no just ground of objection or offence. However unreasonable it may be to take occasion from the indiscretion of the advocates of any cause to disparage the cause itself, which should stand or fall upon its own merits, still we must remember that an apostle enjoins us, "not to let our good be evil spoken of," and, to "cut off occasion from those who seek occasion." And, in point of fact, nothing is found to be more prejudicial to the interests of any religious Association than the want of a strict attention to the nice proprieties of time and circumstance, of age and sex. And your Committee would ever be among the last to deny that the peculiar pressure of the present

times upon persons of every class and situation in life, calls in an especial manner for the exercise of delicacy and discretion in those who plead the cause of religious Institutions.

Your Committee cannot close their observations relative to the Ladies' Society without pressing upon the attention of this assembly, the strong and well-grounded appeal made in their Report, to their female friends, to come forward and supply the numerous deficiencies which still remain in the list of their Committee, and in those of the several smaller Associations which are connected with it. Let this appeal be heard in their own words. 'Thus encouraged, thus excited, your Committee with affectionate earnestness would say, "Go forward." Let not zeal in any case abate because novelty has ceased. Let the precept, "Be not weary in well doing," be our motto. Your Committee are reminded of the necessity of *renewed* energy in the blessed work, by the statement of the London Ladies' Society for this year, in the funds of which a failure of former subscriptions had taken place. Let the amount of this year's contributions be considered as a pledge for future years; and if a strife who shall be the greatest be ever allowable, let it be between the sum total of the receipts of the years 1815 and 1816, and between those of the Ladies' Society in this city and those of other cities.'

The next object which en-

gaged the attention of the Committee was the establishment of monthly Lectures, on subjects relative to the conversion of Israel. Though not without hope that this measure might through the divine blessing be productive of benefit to some of the Jews themselves resident in this city, their primary inducement to its adoption was the desire of awakening amongst *Christians* a spirit of devout and compassionate interest in behalf of their Jewish brethren, by making them better acquainted with the misery of their present condition, both temporal and spiritual, and unfolding to their view the glorious hopes and prospects which the promises and prophecies of both Testaments connect with Israel's future restoration. Above all, they were desirous of stirring up their fellow Christians to assiduous, fervent, believing *prayer* for the children of Abraham; being conscious themselves, and wishing to cherish in the minds of others the habitual persuasion, that all human efforts to promote the conversion either of Jews or Gentiles, must be unavailing if not accompanied by the special grace of God; and that prayer is the means which He himself has appointed to his creatures of obtaining the blessings of his grace both for themselves and others. Your Committee trust they have reason to believe that these ends have not been wholly unattained in the course of lectures which has already been delivered, and to hope for still

further benefits from the proposed continuance of the measure. They feel it their duty to return their public acknowledgment to those Ministers who have kindly lent their churches for the purpose of preaching the monthly lectures, as also to those who have come forward as Preachers.

The attention of your Committee was at an early stage of their proceedings directed to an inquiry into the state of the Jews resident in this city. A Sub-Committee was formed for the purpose of conducting this investigation, and of promoting by means of personal visits an amicable and beneficial intercourse between them and their Christian brethren. The members deputed to this honourable and interesting office (of whose zeal and perseverance your Committee are restrained from speaking only because they form a part of their own body) have, with few exceptions, been received with great kindness, by those to whom they addressed themselves; and your Committee derive from their experience additional confirmation of the belief, that the more extensively acquainted the Jews become with the motives which dictate, and the spirit which influences, the endeavours of the London Society and those connected with it, the more fully will they be convinced that they originate in an undisguised and disinterested solicitude to confer the best and most durable blessings upon their nation.

In imitation of the example set them by the Parent Institution, your Committee adopted the resolution of opening a separate fund for the receipt of contributions in aid of the translation of the New Testament into Hebrew. In so doing, besides the deep sense they entertained on *general* grounds of the importance of the work, they were further actuated by this consideration, that many of their fellow Christians of different denominations would willingly concur in the formation of *this particular* branch of the London Society's operations, who might not be equally disposed to forward its *general* purposes. That such might prove to be the case, they had the best grounds for supposing; having before their eyes the encouraging example of three members of the Society of Friends, inhabitants of this city, who had given liberal donations to the Hebrew Testament fund, about the time that this Auxiliary was formed. To one of these benevolent individuals your Committee had anticipated the gratification of offering, on this occasion, the acknowledgment of their obligations for a contribution of £30 to the fund just mentioned. But the providence of God has ordained otherwise. He is now beyond the reach alike of their eulogies and of their thanks. They may be permitted, however, to indulge the mournful satisfaction of paying this public tribute of affectionate respect to one, whose memory will for

ages be enshrined in the affections of his grateful countrymen. Full well they know, that if from those mansions of spotless purity, where they trust it dwells, his departed spirit could now address them, it would admonish them to throw a veil even over his best actions, and to speak the praises of *Him* alone who has redeemed him to God by his blood. Yet *before their fellow-men* they may express their admiration of the virtues, their gratitude for the services, and their attachment to the name of RICHARD REYNOLDS.

While your Committee thus discharge their duty to the individuals already alluded to, and those who together with them have contributed towards the Hebrew version of the New Testament, they beg permission also earnestly to press an imitation of their example upon others. They would particularly invite the attention of their friends amongst the several denominations of Dissenters to this important object. Whatever objections they may feel to that part of the London Society's plan which necessarily involves an adherence to the principles and forms of the Established Church—and your Committee respectfully intreat them not to allow objections of this nature to operate *unduly* upon their minds—yet, however they may on this account be withheld from a *full and entire* co-operation with the Society in its extensive efforts for the conversion of the Jews, they cannot,

your Committee feel persuaded, but cordially approve, and promote with that zeal which they have invariably manifested for the diffusion of the word of God, the translation of the New Testament into a language which the Jews regard with so peculiar a veneration, and which is on that account, if on no other, calculated to form the best medium of their instruction in the knowledge of the Gospel. It affords your Committee the most lively pleasure to state, that the translation has already made considerable progress, and that there is a reasonable prospect of the whole being finished and published in the course of another year, *if the necessary funds can be raised*. The Four Gospels have some months ago issued from the press, the Acts of the Apostles will be published in a very few weeks, and the Epistle to the Romans and First to the Corinthians are in a state of considerable forwardness. The Committee of the Parent Society have begun to take active measures for circulating the Hebrew New Testament among the Jews of the Continent. Nearly six hundred copies of the Four Gospels have already been sent to various parts of the north of Europe, and it is particularly gratifying to state, that thirty of these have been transmitted to Poland by the hands of a *converted Jew, a native of that country*; and fifty to Sweden, of which kingdom three native subjects have recently been baptized in this country, 'some

of whom' (to adopt the words of the Committee of the Parent Society) 'may, it is hoped, be hereafter qualified to bear the glad tidings of salvation to their brethren, and to expound to them the oracles of God which are now sent by this Society.' (Last Report of the London Society, p. 11.)

Your Committee cannot quit this subject without again most earnestly pressing upon all classes of their fellow-Christians, the duty and importance of contributing what in them lies to render effectual the determination expressed by the Committee of the London Society in their last Report, 'to carry forward the remainder of the version with all possible energy;' for your Committee feel with them, 'that if it were the will of God to permit this Institution to effect nothing more than the publication of a correct version of the Christian Scriptures, in the pure Hebrew of the Old Testament, it would perhaps have accomplished one of the greatest and most important works reserved for the church of God in these latter ages.

Nor can your Committee here omit to notice the peculiarly gratifying intelligence which has been received from various quarters, of the unusual attention which has recently been manifested by the Jews to the truths of Christianity, and more especially of their concurrence in the efforts now making in this and other countries for the general circulation

of the holy scriptures. For the particulars of these truly encouraging symptoms, your Committee, unwilling to swell their Report, must content themselves with referring you to the last Annual Report of the British and Foreign Bible Society, to that of the London Society, and to the different numbers of the Jewish Expositor,—a work which they take this opportunity of warmly recommending to all who have at heart the cause of Israel's conversion.

For the satisfaction, however, of those who may be inclined to doubt whether there exists among the continental Jews any disposition to avail themselves of the invaluable treasure which the London Society is so earnestly engaged in providing for them, your Committee feel it incumbent on them to notice a most important and interesting piece of intelligence, very lately communicated to the British and Foreign Bible Society by their truly meritorious correspondent, the Rev. Mr. Pinkerton. In letters dated May last, he thus writes:—

Theodosia, or Kassa,
May 27, O. S. 1816.

'As soon as the New Testament is ready for the Jews, two or three hundred copies must be sent to the Theodosian Society for circulation among them. This the Committee here most earnestly entreat, for several instances have already occurred of Jews making inquiry after the Gospel.'

Simpheropol, or Akmechet,
May 31, O. S. 1816.

‘The number of subscribers to the *Taurian Branch of the Russian Bible Society* this day formed, is already upwards of 200; of whom 76 are Mahomedans, and five *Caraité Jews!*

‘I myself, in passing through the town of *Karasubargar*, had a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels; I was sorry I had none; but told them that they were preparing for them. The late wars and commotions in the earth, with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews.

‘From what I have seen of this people in different nations, I am convinced that many among them are prepared to peruse with avidity the Scriptures of the New Testament in their own language. On this account I pray you to procure a number of copies of the Hebrew New Testament, or even of the Four Gospels, should no more be printed off, and to send them by way of St. Petersburg for distribution among the Jews in the *Krimea* and surrounding countries, by means of the *Taurian and Theodosian Bible Societies.*’

Your Committee rejoice to have it in their power to acquaint you, that most satisfactory evidence has been afforded during the last year of the increasing sense entertained,

both at home and abroad, of the importance and utility of the Society’s operations; and if from obvious causes its income has not on the whole equalled that of the preceding year, it gives them pleasure to observe, that the retrenchments which have been made in various parts of the Society’s expenditure are nearly double the amount of the defalcations in its revenues; and that the funds have been equal to the current expences. They notice this circumstance with the more satisfaction, as shewing that the Committee of the Parent Society are anxiously endeavouring to redeem the pledge given to its members, of observing strict economy in the management of its finances. In conformity to this determination they announce their intention of making still further reductions in some parts of the expenditure, as soon as circumstances shall permit. Let it not, however, on this account be supposed, that there exists the less necessity for strenuous efforts to enlarge the Society’s funds. Your Committee feel assured that you will agree with them, in the justice of the declaration, made by that of the London Society, that ‘when they contemplate the vast extent of the field which lies before them—when they recollect that in Poland alone are half a million of unconverted Jews,—that all the principal cities of Holland, Germany, and of the other countries of the north of Europe, to say nothing of France, Spain, Italy, and Turkey, have large

colonies of Jews whose spiritual necessities appeal, in the loudest and most urgent manner, to the benevolence of British Christians; though they feel anxious to be as sparing as possible in the expences at home, they are yet very far from contemplating any permanent reduction in the total expenditure of the Society, since its efforts ought to be directed at once to the east, the west, the north, the south, wherever there is a Jew in a state of unbelief and spiritual darkness.' (*Eighth Report*, p. 30.)

Your Committee doubt not that the more the London Society is enabled to effect, the larger will be the sphere which will open itself to its exertions, and consequently the louder the call for the exercise of Christian zeal and benevolence. And under this conviction they feel it their imperative duty to state to you, that though they have abundant cause of gratitude to the friends of the Society in this city and neighbourhood, who have empowered them to remit, during the past year, upwards of £1000 to the Parent Institution, including £300 from the Ladies' Society, yet the Annual Subscriptions as yet barely amount to £100. They trust that the simple mention of this circumstance will call forth a numerous class of subscribers, whose names may swell the list of the Society's Second Annual Report.

For the detail of the London Society's proceedings during

the year previous to their last Annual Meeting, your Committee beg leave to refer you to their last Report, which contains a variety of interesting information. Two points however they are desirous of pressing on your particular attention. One is the apprenticing of the Jewish youths who have been educated under the Society's patronage. Six of these had during the past year been put out as apprentices, three to shoemakers, one to an engine weaver, a fifth to a silk weaver, and the sixth to a baker. Your Committee earnestly entreat the religious tradesmen of this city and neighbourhood, to aid in this respect the designs of the Society. They may render most essential service to the cause in this way, without, as may reasonably be hoped, incurring any detriment to themselves. The Ladies, associated in aid of this great work, and all other friends of Israel, are respectfully solicited to omit no opportunity of recommending this measure to the adoption of pious and conscientious masters in whatever line of business; who are desired to state their terms and reference to the Secretaries, either of the Parent Society, or of this its Auxiliary.

The second point to which your Committee wish to invite especial attention relates to the *girls*, also in the Society's school in London, whom at the proper age it is very desirable to have placed in the service of religious families.

It gives your Committee unfeigned pleasure to remark the honourable notice, which is taken in the Society's last Report, of the fact of three girls having been thus provided for in Bristol, 'the Ladies of which city,' say the Committee, 'have thus shewn an example of Christian tenderness for the daughters of Israel, which reflects on them high honour,' and which, let *your* Committee be suffered to add, it will be no less honourable in others to imitate.

But it is time to draw this Report to its close, though your Committee may well feel some reluctance to withhold from you the statement of various facts and circumstances which it would be no less interesting to you to hear, than gratifying to themselves to record. They cannot, however, conclude without begging you neither to be unmindful of the gratitude due to God for what he has already done, for and through the Society—nor to be discouraged by the view of its present and future difficulties—nor to cease to pray for the final success of its endeavours. For the accomplishment of its vast and important designs, were it

left to depend on the unassisted counsels, and agency of man, its members might indeed have cause for despondency, but let not those despond who may humbly, yet boldly, say, "The Lord is on our side—the Lord of Hosts is with us, the God of Jacob is our refuge." And when your Committee review the traces of Divine interposition already manifested in behalf of the Society, they cannot but derive encouragement from the consideration even of her trials, believing that he who has hitherto guided her in perplexity and rescued her from danger, has thus given a pledge, if they may be allowed the expression, that he will continue to watch over, direct, and defend her. They trust also she has been learning, from adverse occurrences, that wisdom and circumspection so peculiarly requisite for the successful conduct of her operations; and that having been taught to cease from man and rely on an Almighty arm for protection and infinite wisdom for guidance, she will prove the more honoured instrument of turning many *children of Israel to seek the Lord their God and David their king.*

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Bristol,	remitted by Rev. G. Hodson.....	202	10	9
Calcutta Branch Society	Rev. J. Robertson	288	2	1
Haddington,	- - Mr. S. Brown	11	13	0

PENNY SOCIETIES.

Berwick Ladies, remitted by Mrs. Ainslie	9	1	6	
Donation from a Lady	1	1	0	
				10 2 6
Chatteris - - Miss S. Chatfield.....				3 0 0
Great Shelford - - Miss Greys				4 2 0
Little Shelford - - Mr. Grain				2 9 0
Jedburgh - - Rev. Dr. Waugh.....				9 19 6
Romsey - - Mr. Wheeler				5 9 0
Ditto - - Mr. Dawkins				3 14 9
Truro - - Mrs. Roberts				2 18 9

CONGREGATIONAL COLLECTIONS.

Bentinck Chapel, (Rev. B. Woodd) Rev. L. Way	53	3	0
Buslington and Keynsham, per Rev. C. S. Hawtrey	10	7	7
Huddersfield, (Rev. Mr. Coates) Rev. L. Richmond	15	2	6½

HEBREW TESTAMENT.

Bristol Auxiliary, by Rev. G. Hodson	17	12	0
Donkin, Miss, Bath	5	0	0
Sundry Contributions from Glasgow, per W. Cuninghame, Esq.	65	9	2
Woodd, Rev. Basil, A. M. Paddington	2	2	0

BENEFACTIONS AND DONATIONS.

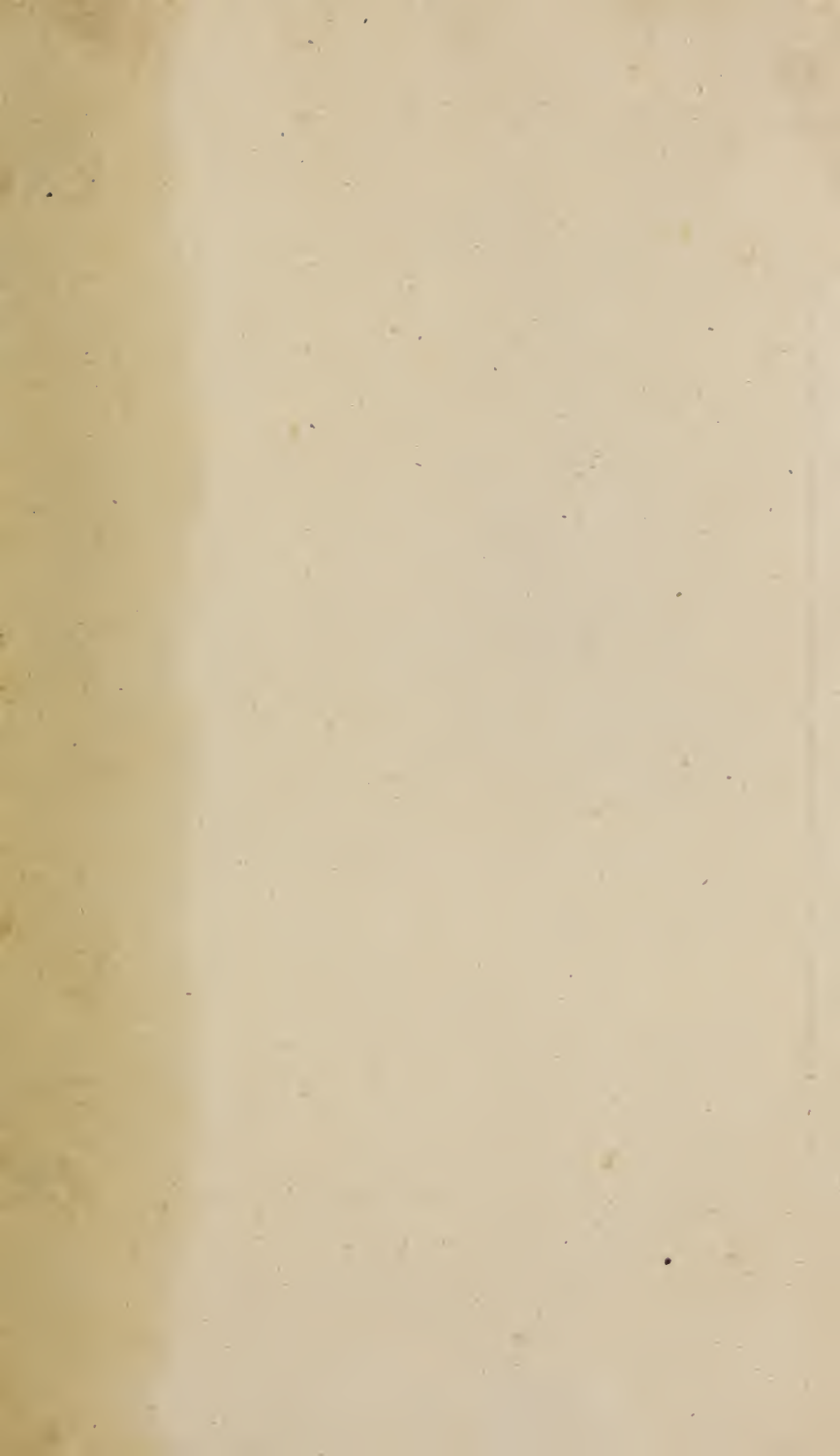
Bentinck General Association, per Rev. B. Woodd	10	0	0
Harrington, J. Esq. per Mrs. Dornford, Cambridge	20	0	0
Sundry Contributions at Bath, per Rev. Dr. Gardiner, Rev. C. Coane, and Rev. C. S. Hawtrey	38	9	8
Ditto from Newland, per Rev. J. Alport	6	0	0
Terry, Miss, per Rev. D. Wilson.....	5	0	0

ERRATA.

Page 77. col. 1. line 14. *for* clouds pass away, *read* clouds shall pass away.
P. 78. c. 2. l. 16. *f.* was not in hell, *r.* was not left in hell. P. 103. c. 2. l. 13. *f.*
inonies, *r.* inouies. P. 107. c. 2. l. 17. *f.* three years before, *r.* three years after.
P. 109. c. 2. l. 24. *f.* *nôtes*, *r.* *hôtes*. P. 109. c. 2. l. 10, note, *f.* Tcheone, *r.*
Tcheou. Last line but one, *f.* *captivity*, *r.* *nativity*. P. 110. c. 2. l. 27. *f.* כְּהִיָּה
r. כִּי־הוּיָה. P. 137. c. 2. l. 29. *f.* בְּרֵאשִׁית *r.* בְּרֵאשִׁית. P. 139. c. 1. l. 17. *f.* Manthi-
ocium, *r.* Manthiiohum. P. 141. c. 1. l. 7. *f.* תּוֹרָה, *r.* תּוֹרָה. P. 141. c. 1. l. 24.
f. *Ha-vou-lo-pan*, *r.* *Ha-vou-lo-han*. P. 146. c. 2. l. 10. *f.* Naai-ven, *r.* Ngai-ven.
P. 147. c. 1. l. 19. *f.* Hotaor, *r.* Hotaöi. P. 147. c. 1. l. 21. *f.* Etunor, *r.* Etunöi.
P. 147. c. 2. l. 10. note, *f.* Thaliu, *r.* Thalui. P. 319. c. 2. l. 28. *f.* errata, *r.* evicta.
P. 400. *f.* Bristol, *r.* Bristol Ladies.

1870

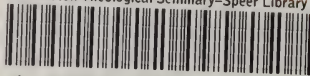
For use in library only



I-7 v.1

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8063